THE COVENANT OF GRACE: OR AN EXPOSITION upon *Luke* 1. 73, 74, 75.

By GEORGE DOWNAME, Doctor of Divinity and Bishop of DERY.

GEN. 22. 16, 18.

By my ſelf have I ſworn, ſaith the Lord, That in thy ſeed all the nations of the earth ſhall be bleſſed.

LONDON,
Printed by *John Macock* for *Ralph Smith*, and are to be ſold at the ſign of the Bible, near the Royal Exchange. 1647.

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GEORGIUS DOWNAME EPISCOPUS DERENSIS DIATRIBAS HASCE DE FOEDERE GRATIÆ DEQ; PERSEVERANTIA SANCTORUM QVALESCUNQ; TANQUAM LEVIDENSE MUNUS, IN PERPETUUM SUMMÆ OBSERVANTIÆ TESTIMONIUM
L. M. D. D.

In this Treatise upon *Luke* 1. 73,74,75. are handled, the

Context or Coherence, with a brief Analysis of the Hymn of *Zachary* called *Benedictus*, Cap. 2.

In this Treatise upon *Luke* 1. 73, 74, 75. are handled, the

Text, wherein we consider, the

- Parties between whō this Covenant was made, *viz.*
  - The God of Israel,
  - *Abraham* our Father,

  Cap. 2.
- Tenour of the oath it self, *cap.* 3. containing a two-fold gift, *cap.* 4. *viz.*
  - Redemption, *Cap.* 5.
  - The fruit of our Redemption, which is our new obedience, wherof are set down the Parts, *viz.*
    - Holiness,
    - Righteousness.

    Cap. 6.

    Properties,
    - Spiritual security. *Cap.* 7, 8, 9.
    - Vprightness, *Cap.* 10, 11.
    - Perseverance, *Cap.* 12.

Concert of Coherence, with a brief Analysis of the Hymn of Zachary called Benedictus, Cap. 1.

Parties [illegible] the Cove[illegible] [illegible] [illegible] — The God of Israel, Abraham-our Father, — Cap. 2.

Redemption, Cap. 5.

Parts, &c. — Holiness, Righteousness.

The fruit of our Redemption, which is our new obedience, whereof are set down the — Properties, — Spiritual security. Cap. 7, 8, 9. — Uprightness, Cap. 10, 12. — Perseverance, Cap. 12.

THE COVENANT of GRACE: OR AN EXPOSITION upon Luk. 1. 73,74,75.

The Text. LUKE 1. 73, 74, 75.

The Oath, which he ſware to our Father Abraham, *that he would give us; that we being delivered from the hand of our enemies, ſhould worſhip him without fear, in holineſs, and righteouſneſs, before him all the dayes of our life.*

CHAPTER. I.

The Context or coherence of the Text.

THeſe words are the ſum and ſubſtance of the Covenant of grace, which the Lord made with *Abraham* the Father of the faithfull, and the very abridgement of the Goſpel (for God, when he made this Covenant with *Abraham*, προευηγγελίσατο

he preached before-hand the Gospel unto him, *Gal.* 3. 8.) and therefore are most worthy both to be handled with much diligence, and to be heard with great attention and reverence. They are part of that heavenly Hymn, which *Zacharias* the Father of *John Baptist* pronounced at the circumcision of his Son; for such was both the goodness of God towards him, that he did not only restore unto him his speech and hearing, the use whereof for a time he had lost through his incredulity, but also bestowed upon him the Spirit of Prophesie: And such also was his thankfulness to God, that no sooner had he recovered his speech, but he imployed it to the glory of God.

Now both these, I mean the miraculous both loss and recovery of his speech, happened (a) οἰκονομικῶς, as *Theophylact* hath well observed, that it might win credit to the extraordinary Ministry of *John* the *Baptist*, who was to be the forerunner of (b) Christ, that he being to bear witness of Christ might be worthy of all credit.

In this Psalm *Zachary* Prophesieth, first, of the Son of God our Savior Christ, to the end of the 75 Verse, and after of his

(a) By singular dispensation. (b) Ἵνα ὁ περὶ τῆς χάριτος μαρτυρήσων ἀξιόπιστος ᾖ.

OWN

own Son, at the 76 Verſe to the end of the Pſalm.

His Propheſie concerning Chriſt is a Prophetical thankſgiving, wherein he bleſſeth God for his unſpeakable Mercy to the Iſrael of God, in ſending his own, and his only begotten Son to work our Redemption and Salvation. For although our Savior was not as yet born, and much leſs had payd the price of our Redemption; yet he knew him to be incarnate, and conceived in the womb of the bleſſed Virgin: Wherefore knowing, that now the work of Redemption was already begun by the incarnation of Chriſt; he ſpeaketh of our Redemption, after the māner of other Prophets, as of a thing already done, and praiſeth God therefore.

His Propheſie concerning his own Son, is a Prophetical gratulation, congratulating the great favor of God vouchſafed unto him, whom the Lord had ordained to be the Prophet of the moſt high and the πρόδρομος or forerunner of our bleſſed Savior, and conſequently to be more then a Prophet, then whom there had not riſen a greater among the ſons of women, *Matth.* 11. 11.

But to return to the former Propheſie (which I called a Prophetical thankſgiving) out of which my Text is taken. The benefit or bleſſing for which *Zachary* bleſſeth God

God, is first propounded in these words vers. 68. *Blessed be the Lord God of Israel, who hath visited his people*; and afterwards twice expounded. First, more briefly in the end of v. 68. and the two verses following; and then more largely at the 71. v. to the end of my Text. The ἐξήγησις or more brief Exposition in these words, *hath visited*, that is, hath redeemed his people, *by raising up a horn of Salvation for us*, (that is a mighty Saviour, as Psalm 18. 3.) in the house and linage of his servant *David* (whose son according to the flesh the *Messias* was to be) *as he spake by the mouth of his holy Prophets, which have been of old.* For God is said to visit men, when he doth to them, as he had foretold, whether in the better part, by way of promise; or in the worse, by way of threatning. And thus, in the better part, *Moses* teacheth us to expound this phrase, Gen. 21. 1. *The Lord visited Sarah*, that is, *he did to Sarah as he had promised.* Upon which words *Fremelius* and *Junius* have this note. *hence are we to take the Explication of this usuall phrase; for to visit is to put in execution the good promised, or the evill denounced.* So Gen. 50. 24. God (saith *Joseph*) will surely visit you, Exod. 13. 19. that is, *will bring you out of this land, unto the land of promise, as he sware to Abraham, Isaak, and Jacob.*

Jacob. And accordingly when God did ſend *Moſes* to deliver his people out of *Egypt*, as he had promiſed, he is ſaid to have viſited them, *Exod.* 3. 16. & 4. 31. In like manner, when God ſent his own Son to redeem us, as he had formerly promiſed: he is ſaid to have *viſited*, that is, to have redeemed his people, as he had ſpoken by all his holy Prophets in former times.

The latter and more large Expoſition, or ἀποξήγησις beginning at *ver.* 71. for the man of God being raviſhed with the conſideration of this uneſtimable benefit, doth as it were dwell ἐπιμονὴ upon it, being not content to have propounded it, and once to have expounded the ſame, but again, by way of exultation, he amplifieth it in other words, after the manner of the godly in their ſongs of deliverance; as you may ſee in that ſong of *Moſes* Exod. 15. which was his ἐπινίκιον or ſong of victory, which the *Iſraelites* had over *Pharaoh* and the *Egyptians*; as this is *Zacharies* ἐπινίκιον or ſong of victory, which the Iſrael of God hath over the ſpirituall *Pharaoh*, and all the enemies of our Salvation.

But I come to the words of the Expoſition. *Salvation*, where we may out of the words going before, repeat the Verb ἐποίησε

or

or ἤγειρε, as if he had said, Who, I say, hath wrought or raised Salvation, that is, *saved us from our enemies, and from the hand*, that is, the power *of all that hate us*: Verse 72. *That he might work mercy with our Forefathers*, that is, that he might perform his merciful promises made to our Fathers, and *remember*, that is, shew himself mindful *of his holy Covenant*: Then Verse 73. *The Oath*, which is either to be read by apposition, if with *Theophylact* we read ὅρκος, to wit, *The Oath*, or to be referred to the Verb ποιῆσαι or μνησθῆναι, that he might perform or remember the Oath which he sware to our Father *Abraham*. In this latter Exposition, as the words are multiplied, and the phrases varied, so the affection of the argument is also changed: for whereas in the former Exposition it was said, *He visited*, that is, Redeemed his people, as he had graciously promised; here it is said, *He visited*, that is, Redeemed or saved us, that he might perform his promise: Where the keeping of his promise is made the end of his sending Christ to Redeem us; to let us understand, That as God was most gracious in promising our Redemption, so most faithful and just in the performance. So that the former part of this Psalm, from the beginning thereof to the end of my Text, is but one sentence or

Axiome

Axiome, wherein there is relation of consequence; the sum whereof is this, Because the Lord hath visited, that is, hath Redeemed his people, according to his promise, and hath saved us, that he might keep his promise, and perform his Oath; he is therefore to be *Blessed*, that is, magnified and praised.

This Analysis I have the rather propounded, because we repeating this Psalm daily in our Lyturgy, might, as *David* exhorteth, *Psal.* 47. 7. *Sing with understanding*; as also because my Text being but a part of the sentence, is not compleat in it self, but must be perfected by repetition of that which goeth before, after this manner, The Lord God of Israel is therefore to be blessed, because he hath visited, that is, hath sent his Son to Redeem us, as he hath promised; and to save us, that he might keep his promise, and perform his Oath which he sware to *Abraham*; the tenor whereof was this, *That he would give us, &c.* and this is the Coherence of my Text, Out of which we may gather these three Observations:

First, where it is said, That God did therefore send his Son to Redeem us, that he might keep his promise, and perform his Oath: we observe the immutable truth and fidelity of God in performing his promises; *For in Christ all the promises of God are yea,*

and

and amen, 2 Cor. 1. 20. If therefore the truth of God be such, that rather then he would go back from his word, he did send his own Son to suffer death for our redemption: Yea, if his fidelity were such, as that therefore he sent his son that he might perform his promise, then can we not doubt of the performance of any other promise of God; this being the most difficult of all, either for God to grant, or for us to beleeve. When the world was to be made, the Lord did speak the word, and it was created. But when it was to be redeemed; he gave his Son to be a price or ransome for us. And who would ever have thought (but that the Lord hath revealed this his unspeakable mercy in his word:) that God, being of infinite Majesty and Glory, and enjoying all self-contented happiness, would give his only begotten Son to dye for his enemies? If therefore to make good this promise, he gave his Son to dye for us, how shall he not *Rom.* 8. 32. with him give us all other good things which he hath promised? Such is the truth of God, that every faithful man may say with the Apostle, 2 *Tim.* 1. 12. *I know whom I have beleeved, and I am sure* that what he hath promised shall in due time be performed. For as he is omnipotent, and therefore able, so he is the God of truth, *Psalm* 31. 5.

yea

yea truth it self, *Deut.* 32. 4. and therefore willing; he is *Jehovah*, Exod. 6. 3. one that giveth being to his word; who though he can do all things, yet he cannot lye, *Tit.* 1. 2. nor deny himself 2 *Tim.* 2. 13. Wherefore, as the faithful, who lived before the incarnation of CHRIST, did faithfully and comfortably wait for the performance of that promise, as being the consolation of *Israel*, *Luk.* 2. 25. though between the making of it, and the performance, there did intercede four thousand years: So whereas the Lord hath promised his second coming for our full redemption; though it may seem to be delayed, we are with comfort to wait for it, with earnestnes to long for it, and with undoubted certainty to expect it.

Secondly, whereas *Zachary* praiseth the Lord for performing his promise concerning our redemption by CHRIST, we learn, what is our duty; namely to praise and magnifie the name of the Lord, as for all other his mercies, so especially for the work of our redemption; according to that, *Psa.* 107. 2. *Let them praise the Lord, whom he hath redeemed, and delivered from the hand of the enemy.* But of this more hereafter.

Thirdly, whereas *Zachary* giveth thanks to God for a benefit not as yet received; for as yet CHRIST was not born, and much less had

had he as yet redeemed us; we learn, That we are to give thanks, not only for the benefits already received, but for such also as are promised: for this is a notable fruit of a lively Faith, setting forth also most notably the truth of God in his promises; when a man in the assurance of Faith, which is *the substance of things hoped for*, Heb. 11. 1. giveth thanks for those benefits and blessings which as yet he hath not, as though he had already received them. It is the commendation of the faithful, *Hebr.* 11. 13. *Who having not received the promises, but having seen them afar off* (as *Abraham*, Joh. 8. 56. saw the day of Christ) beleeved them, embraced them, and rejoyced in them: For, if he who praiseth God for benefits received, doth glorifie God, *Psal.* 50. 23. then much more doth he glorifie him, and magnifie his Truth, who praiseth him for benefits which he hath only promised, because this is a fruit of a greater Faith. Thus *David* shewed himself thankful to God for the favors which he had promised by *Nathan*, 2 *Sam.* 7. and thus ought we to be thankful for the promises of a better life. So much of the Context.

CHAP.

CHAP. II.

The Text resolved into his parts; the first whereof are the parties between whom this Covenant was made.

NOw I come to the Text it self; the contents whereof, as you see, is an Oath, wherein we are to consider both the parties between whom it was made, and also the tenor of the Oath it self. The parties, as well him that sweareth, *viz.* The Lord God of *Israel*, as he to whom the Oath was made, *viz. Abraham our Father.* Concerning the tenor, we are to know, That whereas some Oaths are *assertory*, wherein some truth is avouched; others *promissory*, wherein some promise is made: this is of the latter sort, containing the promise of a gift; for so he saith, *That he would give us.* This gift is twofold, *viz.* Redemption, in those words, *That we should be delivered from the hand of our enemies*; and the fruit and end of our Redemption, which is the true worship of God, in those words, *That we should worship him, &c.* which worship of God is set forth both by the parts and properties thereof. The parts are two, *Holiness*, and *Righteousness*; for by *Holiness* we are to understand the duties of the first

Table,

Table, which we owe unto God: and by *Righteousnesse*, the duties of the second Table, which we owe unto man. The properties are three; The first, respecting our enemies, from whom wee are delivered, in the word ἀφόβως *without fear* of them; the second, respecting God, in the words *before him*, the third, respecting the continuance, *all the dayes of our life*. The first of these is ἀφοβία or spiritual security; the second, is uprightnesse and sincerity: the third, is constancie or perseverance. Of these in order.

Concerning the party which did swear, we are to consider these three things. 1. By whom hee sware. 2. How, or after what manner. 3. To what end. For the first; it is the manner of men in their oathes to swear by a greater. But the Lord, when he made this Covenant with *Abraham*, because he could not swear by a greater, he sware by himself, *Heb.*6.13. *By my self have I sworn, saith the Lord*, &c. *Gen.*22.16.

Concerning the manner; we may gather by that, which the Lord requireth in our oathes, what he performed in his own, *Jer.* 4.2. There are three properties required in an Oath, *Truth*, *Judgement*, and *Righteousnes*. *Truth*, opposed to falshood or perjury: *Judgement*, to rash and common swearing; *Righteousnesse*, to unjust and unlawful oaths.

For

For the first: that the Lord did swear in *Truth*, it is most certain, because it is impossible, that the Lord in his promise, and in his oath should lye, *Hebr.* 6. 18. and therefore we may be assured of that, wherewith *Micah* concludeth his prophecy, *Mic.* 7. 20. that the Lord will undoubtedly performe his mercy, which by oath he promised to *Abraham*. From whence we may learn this most profitable instruction. That seeing the oath of the Lord, whereby he promiseth to give to all them that are delivered from the hand of their spirituall enemies (that is, to all that are redeemed by CHRIST) grace to worship him in holinesse and righteousnesse, is infallible, we should therefore be carefull to bring forth these fruits of our redemption; otherwise, we can have no assurance, that we are the redeemed of the LORD. Yea, on the contrary, it may be verified of us; that if we do live in sin, and do not, at the least, desire and endevour to serve God in the duties of holinesse and righteousnesse: it is as certain as the Oath of God is true, that as yet we have no part in the redemption wrought by CHRIST. And the reason hereof is evident; for to be a servant of sinne, and to be redeemed from the bondage of sinne; are things repugnant, and imply a contradiction. For whom *Christ the Sonne of God*

maketh

maketh free, they are free indeed, Joh. 8.36. but he that is a ſervant of ſin is not freed indeed. Now every one that committeth ſin, as habituated in ſin, that is in whom ſin raigneth, he is the ſervant both of ſin, *Joh.* 8.34. and of Satan, 1 *Joh.* 3. 8.

Secondly, in *Judgment*, a man is ſaid to ſwear in judgment when he ſweareth adviſedly upon juſt and neceſſary occaſion; for Oaths are then only good, when they are neceſſary. This neceſſity of the Lords Oath ariſeth from our weakneſs and infidelity, who will not beleeve the Lord without an Oath: and therefore the Lord, in great mercy to relieve our infirmities, hath confirmed his Promiſe, which in it ſelf needeth no confirmation, as being truth it ſelf περισσότερον, *Heb.*6.16. *more abundantly* then otherwiſe needed, by Oath, which as it argueth our great corruption, ſo it ought to be a remedy for the ſame. It is great infidelity not to beleeve the Word and Promiſe of God, but greater not to beleeve his Oath: In not beleeving his Promiſe, thou makeſt him a lyar, 1 *John* 5. 10. In denying credit to his Oath, doſt thou make him any better then a perjured perſon? And yet this is the eſtate and condition of many profeſſing the Name of Chriſt. God hath ſworn, and will not repent, That to thoſe whom he Redeemeth,

deemeth, grace ſhall be given to worſhip him in holineſs and righteouſneſs. Theſe men do not ſo much as deſire, care or endeavor to worſhip God in holineſs and righteouſneſs, but live in ſin, and go on in ſin, without repentance; and yet for all this, they will needs perſwade themſelves that they are the Redeemed of the Lord, contrary to the expreſs Oath of God.

Thirdly, in *Righteouſneſs*; men are ſaid to ſwear in righteouſneſs, when that which they promiſe by Oath is lawful and good: and this goodneſs is meaſured by the reference which it hath to the glory of God, and good of man. Neither doth the Lords Oath want this property; for what could be either more glorious to himſelf, or more profitable unto us, then that which by this Oath is promiſed? For as touching the glory of God, among all the works which God ever wrought, there is not any that ſetteth forth more the glory both of his Mercy and of his Juſtice, then the work of our Redemption, with the fruits thereof: For hereby appeareth his mercy to be ſuch, as that, rather then he would ſuffer us moſt miſerable ſinners to periſh in our ſins, he gave his own, and his only begotten Son to die for us. His juſtice ſuch, that rather then he would ſuffer the ſins of

his

his own elect children to go unpuniſhed, he hath puniſhed them in the death and ſufferings of his only begotten Son.

And if you conſider our profit, it is evident that (as hereafter you ſhal hear) in the things promiſed by this Oath, our happineſs doth conſiſt. Neither doubt I to affirm, that by the things promiſed in this Oath, our eſtate becometh better, then that which we loſt in *Adam*. *Adam*, though he were juſt, ſtood righteous before God, but in his own righteouſneſs; but we being redeemed by Chriſt, ſtand righteous before God in the righteouſneſs of Chriſt, which far ſurpaſſeth the righteouſneſs both of men and Angels. *Adam* was created good, but changeable, and therefore, being tempted, he fell; but we, being once redeemed by Chriſt and ſanctified by his ſpirit, ſhall never fall away; but *by the power of God through faith We are kept ſafe unto ſalvation*, 1 Pet. 1. 5. The happineſs, which *Adam* enjoyed, was in an earthly paradiſe, but the happineſs, which Chriſt hath purchaſed for us, is in Heaven. Thus much of the manner.

Now are we to conſider the end for which the Lord did ſwear: which is plainly and fully ſet down *Heb.* 6. 17, 18. that he might more abundantly ſhew unto the heirs of promiſe, *the ſtableneſs of his counſel:*

that

that by two immutable things (that is, his word, and his Oath) *they might have ſtrong conſolation.* For howſoever they might doubt of their perſeverance unto ſalvation, in regard both of their owne frailty, and alſo of the ſtrength of their enemies: yet they know, that the foundation of God abideth ſure, 2 *Tim.* 2. 19. and that the Word and Oath of the Lord is immutable; and that, howſoever heaven and earth ſhall paſſe away, yet not one jot, or title of the Oath of God ſhall fall to the ground. And therefore have juſt cauſe with *David, Pſalm.* 40. 2. to profeſſe their confidence, and with *Paul, Rom.* 8. 38. 39. to reſt aſſured, that nothing ſhall be able to ſeparate them from Gods love in Chriſt Jeſus our Lord. For the Lord hath ſworne, and will not repent, That *he will give us, being delivered from the hand of our enemies, to worſhip him without fear, in holineſſe and righteouſneſſe, before him, all the dayes of our life.* If therefore the oath of an honeſt man be, or ought to be, πέρας ἀντιλογίας the end of controverſie, *Hebr.* 6. 16. how much more ought the Oath of the Lord to be an end unto us of doubting and diſtruſt?

The uſe, which we are to make of that, which hath been ſaid, concerning the Lord his taking of an Oath, is that, whereunto we are ſo often exhorted in the Scriptures, *Be*

you holy, as I am holy, saith the Lord, that is, in this particular duty of holinesse (for swearing is required in the first Table) we are to imitate the Lord, both in respect of the action it self, and also in regard of the object, the manner, and the end.

As touching the action it self, where the Lord is said to have sworne, we are taught, that to sweare, is in it self a thing lawfull and good, though the Anabaptists deny it in all Christians, and the Papists in them, who in their conceipts, are perfect; and yet in the Scriptures wee see it practised by the holy Angels, by the blessed Apostle in diverse places of his Epistles, in the penning whereof he was free, as from erring, so also from sinning, and lastly by God himselfe, in this, and many other places. Neither is it only commended as lawfull, and good, as *Psal.* 63. 11. but also commanded as necessary, and as a thing which not only may be done, but also which must be done, *Deut.* 6. 13. 10. 20. as being a duty both of holinesse to God, and of righteousnesse and charity to man. For being rightly performed, it serveth greatly to set forth the glory of God, by ascribing unto him Omniscience and Omnipresence, the knowledge of secrets, justice, the patronage of truth, the punishing of falshood. Of charity and righteousnesse to men, as being profit-

table

table and necessary for the manifestation of a necessary truth, for appeasing controversies among men, for the discharge of our duty, and sometimes for clearing our own innocencie. And therefore being a duty so necessary in respect both of God and man; God himself hath sworn it should be practised in the new Testament. *Esay* 45. 23. But I shall not need to prove the lawfulness of swearing in these times, when there are more that swear, *then that do fear an oath*, *Eccles.* 9. 2. Let us rather consider, how we are to imitate the Lord in swearing, in respect of the object, the manner and the end.

First therefore, as the Lord did swear by the true God onely, that is, himself: so we are to swear by no other, for what we swear by, that we Deifie; and therefore to swear by any other, is to forsake God, *Jer.* 5. 7.

And as touching the manner, we are to swear in truth, in judgement, and in righteousness, *Jer.* 4. 2. for not to swear in truth is perjury; which is forbidden, condemn'd, and punished as a detestable sin, and as an horrible profanation of the Name of God, *Lev.* 19. 12, *Jer.* 5. 2. *Zac.* 5. 4. wherein besides falshood and lying, which destroy the soul, and exclude out of heaven, *Apoc.* 22. 15. and besides deceipt, (and that under the religion of an Oath) whereof God is the

avenger, 1 *Thes.* 4. 6. *Psal.* 5. 7. there do also concur two other abominations. The one an horrible indignity offered to the Majesty of God, whereby as if he were a patron of falshood, they call upon him, as a witness, to second their untruth. The other in that they tempt God, and dare him, as it were, to his face, to execute his vengeance upon them, if they avouch an untruth; when they themselves know, that they swear falsly.

Secondly, in *judgement*: for to swear rashly and commonly in our ordinary talk, is to make common, that is, to pollute the holy name of God; and to turn the Sanctuary of verity, into a common house of vanity. As the Name of God is holy and reverend, ought it to be used holily, and reverendly; And as an oath is not simply good, but upon necessity, so ought it not to be used, but when it is necessary. For, *bonum necessarium extra terminos necessitatis non est bonum.* Our Saviour therefore forbiddeth us to swear at all in our ordinary talk, *Mat.* 5. 34. 37. and S. *James* wisheth us above all things to take heed, that we swear not, lest we fall into condemnation, *Jam.* 5. 12. and wholsome to this purpose is the councell of the son of *Syrach*, *Eccl.* 23. 9, 10, 11, 12, 13.

Thirdly, in *Righteousness*; for by oath

to

to promise that, which is unlawfull, besides that it argueth a full purpose, and resolution to do evill, which is to sin with a high hand: it doth also offer an horrible indignity unto God, when a man calleth upon him to be, as it were his surety for the doing of that evill, which he promiseth.

There remaineth the end: for so we are to swear, that by testifying a necessary truth, which cannot by other means be manifested; God may be glorified (according to that form of adjuration, *Give glory to God, Jos.* 7. 19.) our brethren satisfied, controversies ended, our duty discharged, our own innocencie cleared. Vaine are the oathes, which are not referred to these, or such like ends; and by them also the holy Name of God is taken in vain. So usually do they swear, that swear usually; having no respect, either to the glory of God, the good of their brethren, or discharge of their duty; but rap out Oathes, sometimes in choler, sometimes in pride and vain glory, sometimes in deceipt, to colour their falshood: sometimes in a vain conceipt to win credit to their speeches wherein notwithstanding they are miserably deceived, for he that sweareth much, sometimes forsweareth: and he that maketh no conscience of polluting the holy and dreadfull Name of God by common swearing;

will learn to make no conſcience of ſwearing falſly. So much of the party that did ſwear.

Now we are to ſpeak of the party to whom this Oath was made; who is here deſcribed by his name *Abraham*, and by his relation to us, *Our Father*. *Abraham* was ſo called by God himſelf, *Gen.* 17. becauſe he made him *Ab-hamon, the Father of many nations*, that is to ſay, of the faithful in all Nations. Now, whereas I ſhewed before, That the Lord would not have taken an Oath, unleſs it had been neceſſary, in reſpect of our weakneſs and incredulity, who will not beleeve him without an Oath: It appeareth, That *Abraham* himſelf needed to have the Promiſes of God confirmed to him by Oath: From whence we learn this profitable leſſon, That the Faith of the beſt of us hath its imperfections, and is mingled with Unbelief. For if *Abraham*, the Father of the faithful, the moſt worthy pattern of a lively and a ſtrong Faith, had need to have his infirmities relieved, as it is plain that he had; not only (as in this place) by Oath; but alſo *Gen.* 15. by a ſign; *Gen.* 17. by the Sacrament of Circumciſion, which was unto him a Seal of that Righteouſneſs which is by Faith, *Rom.* 4.11. and almoſt in every Chapter of his ſtory, by the often repeating and renewing of the promiſes unto him: What

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are we to think of our selves, who are by many degrees inferiour to *Abraham*? Surely we are to beware, both of the proud phantasie of those, who dream of perfection in this life; and also of the careless practise of others, who thinking they have proceeded far enough, sit still, not seeking to go forward in the way of Christianity; and therefore are not likely to come to the end of their way, which is the salvation of their souls. But we, in the humble acknowledgement of our imperfections, must with the Apostles, *Luk.* 17.5. pray unto the Lord to increase our faith, and using all good means to proceede *from faith to faith*, untill we come to a perfect man in Christ, we must with the Apostle, as not having attained, *Phil.* 3. 12, 13. *forget those things which are behind, and reach forth to those things which are before, pressing forward towards the mark for the prize of the high calling of God in Christ*, *Phil.* 3. 14. and if the Apostle, and those who are perfect, that is, *adulti*, grown men in Christ, are to be of this minde, as the Apostle saith in the next verse: much more those, which are not so good proficients, ought to be so minded, remembring, that Religion is compared to a way, wherein we are still to go on, untill we come to the end of our way, which will not be before the end of our life.

And whereas *Zachary* calleth *Abraham our Father*, this is not to be understood, either of all the *Jewes*, or of the *Jewes* alone, but of all the faithfull, whether they be *Jews* or *Gentiles*. For *Abraham* is the Father of all the faithfull, *Rom.*4.11. and all, which are of the faith, are the children of *Abraham*, *Gal.*3.7. In this sense, *Zacheus* the Publican receiving our Saviour by faith, became the son of *Abraham*, *Luke* 19. 9. As for those, who were of *Abrahams* seed, according to the flesh, and not according to his faith, they are not accompted the seed of *Abraham*. For as the Apostle saith, *Rom* 9.6,7. *All they are not Israel, which are of Israel, neither are they all children, because they are the seed of Abraham, but in Isaak shall thy seed be called*, that is, saith the Apostle, vers.8. *They, which are the children of the flesh, are not the children of God, but the children of the Promise are accompted for the seed.* So our Saviour, *John* 8. although he grant, that the *Jewes*, to whom he spake, were, according to the flesh, the seed of *Abraham*, vers.37. Yet he concludeth against them, that they were not *Abrahams* sons indeed, because they did not the works of *Abraham*, vers.39,40. This must teach those, who come of faithfull parents, or are nobly descended from famous and worthy ancestors, not to rely too much

upon

upon their parentage, but to shew themselves to be their children by imitating their faith, and their godly conversation. For otherwise, though their parents were the children of God, they may notwithstanding be the children of the Devill, as our Saviour telleth the unbeleeving *Jewes*, *Joh.* 8.44. And therefore *John* the *Baptist* warneth the *Jewes*, not to stand so much upon this, that they had *Abraham* to their father; but willeth them to bring forth fruits worthy of repentance, *Mat.* 3.9. If therefore we would be able, with *Zachary*, to call *Abraham our father*, we must follow the faith of *Abraham*, *Galath.* 3.7. and imitate his works, *Joh.* 8.39.

Again, from hence we observe; that, what is spoken in this Oath concerning *us*, as that he would give *us*, that *we* being delivered, &c. is not to be understood of all men, but of *us*, who have *Abraham* to our Father, that is to say, of the faithfull, who only are the sons of *Abraham*, the heires of the Promise.

CHAP. III.

The Tenour of the Oath.

NOw I come to the Tenour of the Oath it self, in these words: *That he would give us, that we being delivered*, &c. But

here some man will say, there is no such Oath as this, recorded in the Scriptures of the old Testament, which God did sweare to *Abraham*.

Whereunto I answer: that it is not always the custome of the holy Ghost, in the New Testament, when he alleadgeth Testimonies out of the old, to recite the very same words, and syllables, but sometimes, as being the best interpreter of himself, in stead of words, he setteth down the true sence and meaning thereof: so in this place. For whereas *Moses* Gen. 22. 16. 18. recordeth this Oath in these words, *by my selfe have I sworn, saith the Lord, that in thy seed all the nations of the earth shall be blessed*: *Zachary verse* 67. here being filled with the holy Ghost, expoundeth what this blessednes is, which was promised in Christ the promised seed, *viz.* that the Lord, *would give us, that we being delivered from the hands of our enemies, should worship him without fear*, &c. That this is the oath, which *Zachary* meaneth, it is most certain: because he giveth thanks to God, for the performance of his oath, which he sware to *Abraham*, concerning the Redemption of his people the *Israel* of God, by the *Messias* or promised seed: which can be no other seed then that which I named, *in thy seed all*

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the nations; (that is the faithful in all nations) *shal be blessed*. *Peter Acts* 3. 25. speaketh of the same *Covenant*, *which God made with our fathers, saying unto Abraham, and in thy seed, shal all the kinreds of the earth be blessed*.

And surely great cause there was, that in the beginning of the promulgation of the Gospel, it should be explained, what this blessedness is, which was promised by the *Messias*. 1. First, for confutation of the erroneous and pernicious conceipt of the *Jews*, who thinking that the *Messias* should be a temporal *Monarch*, expected only temporal blessings from him: But if our hope in Christ were only in respect of this life, then were we of all men most miserable. 1 Cor. 15. 19.

Secondly, For prevention of a most dangerous scandal, which otherwise would have ensued upon that erroneous conceipt. For it being a received opinió amongthe *Jews*, from which the Disciples of Christ were not free, *Mat.* 20. 21. *Act.* 1. 6. that the *Messias* should be a temporal Monarch, who should restore the Kingdom unto *Israel*, and make his followers happy with external and temporal blessings: If this opinion had been nourished in them, it could not have been avoided, but that they would have taken offence at Christs meer and poor estate, when

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in ſtead of honours, riches, greatneſs and glory in this world, which they expected from the *Meſsias*, all things ſhould happen contrary to their expectation. Our Saviour therefore pronounceth them bleſſed, who were not offended at him in reſpect of his mean condition, and poor eſtate. *Mat.* 11. 6.

Thirdly, For rectifying our judgment in that moſt weighty point concerning our happineſs. For the very foundation of a Chriſtian converſation, is the right belief concerning happineſs. For all men deſire happineſs, as the ſupream end. And ſuch as is the end, or happineſs which they propound unto themſelves; ſuch are the means which they uſe, ſuch are their ſtudies and endeavours. As for example, if men place their happineſs in pleaſure, their whole courſe of life is voluptuous; if in riches, covetous; if in honour, ambitious, &c.

For theſe cauſes, as I ſaid, it was neceſſary that it ſhould be declared, what this bleſſedneſs is. Our Saviour therefore in the beginning of his gracious Sermon upon the Mount ſheweth, that the happineſs, which by him they were to expect, did conſiſt in ſpiritual grace, and eternal glory. *Mat.* 5. 3. *Bleſſed are the poor* or *beggers in ſpirit, for theirs is the Kingdom of heaven.* and ſo in the reſt, in every whereof two degrees of happineſs

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are noted: the one ſet down, as the Schoolmen ſpeak, *per modum meriti*, which I called grace: the other, *per modum præmij*, which I called glory: the one being, *beatitudo via*, or our happineſs in this life: the other, *beatitudo patriæ*, or our happineſs in the life to come. S. *Paul* likewiſe expoundeth the happineſs, which we have by Chriſt, to be ſpiritual. *Epheſ.* 1. 3. *Bleſſed be God* (ſaith he) *who hath bleſſed us with all ſpiritual bleſſings in heavenly things in Chriſt.* Thus S. *Peter*, ſpeaking of this Covenant, which God made with *Abraham*, and applying it to the *Jews*, expoundeth this bleſſedneſs to be their turning, and conſequently their freedom from ſin. *Ye are* (ſaith he) *Act.* 3. 25, 26. *the children of the Covenant, which God made with our fathers, ſaying unto Abraham, and in thy ſeed ſhal all the families of the earth be bleſſed; unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from your iniquities.* In like manner the Apoſtle *Paul*, Galat. 3. expoundeth this bleſſedneſs of juſtification by faith, redemption from the curſe of the Law, and receiving the promiſe of the ſpirit. *Thoſe which are of faith* ſaith he, verſ. 7. 8. 9. *are the ſons of Abraham*, and *the Scripture* (that is the holy Ghoſt who ſpeaketh in the Scripture) *foreſeeing*,

foreseeing, that God would justifie the Gentiles through faith, preached the Gospell before to Abraham, saying: in thee, that is, in thy seed shall all nations be blessed, Gen. 12. 2,3. chap. 13. 15. 17. chap. 15. 18. So *then, they which be of faith, are blessed with faithfull Abraham*. Again, vers. 13,14. *Christ hath redeemed us from the curse of the Law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit*. But most chiefly in this place, where the Holy Ghost doth, as it were, *ex professo*, expound, what this blessednesse is, *viz. That he would give us, that we being delivered from the hand of our enemies should worship him without feare in holinesse and righteousnesse before him al the dayes of our life*.

Now, that this is a most true & perfect exposition, I will prove by these two reasons. And first, for the truth of it. For whereas there are two degrees of our happiness; the one begun in this life, which is called *beatitudo via*: the other, compleat in the life to come, which is *beatitudo patria*: that is to be accompted our happiness in this life, whereby, as by degrees, we attain to eternall happiness in the world to come. Now the degrees of salvation, which the sons of *Abraham*, faithfull, & therefore

fore called, obtain in this life, are justification and sanctification; justification, by which we are intituled to the Kingdome of heaven, and with it concur redemption, reconciliation, & adoption, being all in substance the same, differing only in some relation or respect. For when God doth forgive our sins by imputation of Christs righteousnes, he doth both redeem and reconcile, and justifie, and adopt us but with this distinction. First, that when forgiving our sins, by which we are bound over to death and damnation, and held captives of sinne and Satan, he freeth us from this bondage, he is said to *redeeme us*, *Ephes.* 1. 7. *Col.* 1. 14. Secondly, when forgiving our sins, whereby we are the children of wrath, and enemies against God, he receiveth us into his love, and favour in Christ, he is said to *reconcile* us, 2 *Cor.* 5. 19. Thirdly, when forgiving our sins, which exclude us from heaven, and make us guilty of damnation, he doth absolve and acquit us from the guilt, and doth accept of us in Christ as righteous, and as heirs of salvation, he is said to *justifie* us, *Rom.* 3. 24. 25. 4. 6, 7, 8. Fourthly, when forgiving our sinnes, which made us the children of the Devill, he doth in Christ take us to be his children, he is said to adopt us. The second degree is Sanctification, by which we are prepared and made fit for Gods King-

dome.

dome. Now these two are the two parts of the gift, which God by oath in this place promised to give to the faithful the sons of *Abraham*: *viz.* deliverance from the hand of our spiritual enemies, namely the law, sin, death and the devil, which is our redemption or justification: and grace to worship God without fear in holyness and righteousness before him all the days of our life, which is our sanctification.

2. And that it is a ful and perfect exposition, it is easily proved: because not only to the whole gift here promised, but to every part and parcel thereof, happyness is ascribed in the word of God. As first, to *redemption*; for what is it to be redeemed by Christ, but to have remission of sins by him? *Ephes.* 1.7. *Col.* 1.14. *By him we have redemption, even the remission of our sins.* But to the remission of sins, the holy Ghost ascribeth blessedness, *Psal.* 32.1,2. *Rom.* 4.6,7. *Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity.*

2. Secondly to a godly life: which is here termed the worship of God in holiness and righteousness, in which the keeping of the law doth consist. For when a woman out of the crowd cryed unto our Saviour, *blessed is the womb that bare thee, and the papes that*

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gave thee suck: Our Saviour returned this answer, *Luke* 11.28. *Yea rather blessed are they that heare the word of God and keepe it.* The same hath *Salomon*, *Prov.* 29.18. and who knoweth not that, which the Apostle teach, 1 *Tim.*4.8. *Godlinesse hath the promise of the life that now is, and of that which is to come*, and consequently of the happinesse both of this life, and of the other life.

3 To the parts of Gods worship; as namely to *holinesse*. *Apoc.*20.6. *Blessed and holy is the man, who hath his part in the first resurrection.* Which testimony yeeldeth unto us a double proof. First, because he useth the terms of *blessed* and *holy* promiscuously; implying, that whosoever is blessed, is holy; and that whosoever is holy, is blessed. Secondly, because he saith, they are blessed, who have their part in the first resurrection, whereby the souls of the faithfull do rise from the grave of sin to holinesse of life. And not only to holinesse in generall, but to the severall branches thereof is blessednesse ascribed; as to saving knowledge, *Prov.*3.13. *Joh.*17.3. to faith, *Luke* 1.45. *Joh.* 20.29. to affiance, *Psal.*2.12. 34.8. 40.4. 84. 12. to hope, *Psal.*146.5. *Esay* 30.18. *Jer.* 17.7. to obedience, *Apoc.*22.14. to the feare of God, *Psal.* 112.1. 128.1.4. to humilitie, *Mat.*5.3. *Joh.*13.17. to patience, *Jam.*1.12. 5.11.

4 To *righteousnesse*, *Ps.*106.3. *Es.*56.1,2. and

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not only to righteousnesse it self, but also to the true desire of it, *Mat.*5.6. Yea, and to the several branches of it, as to mercifulnes, *Mat.*5.7. *Psal.*40.1.2. *Prov.*14.21. to meeknes, *Mat.*5.4. to peace-making, *Mat.*5.9.

And not only to the parts of Gods worship, but also to the properties. Fifthly, therefore to the worship of God *without fear* of our enemies, that is in confidence, *Psal.*146.5. Whether you understand it without cause of fear, because there is no condemnation to them that are in Christ Jesus, *Rom.*8.1. or without servile fear, in expectation of eternal happinesse, *Tit.*2.13. for this indeed is the top of our happiness in this life, to worship God, as without fear of damnation; so in a sound expectation of eternal life. And this seemeth to be implyed in the Hebrew word *Hithbaracu*, which being of a reciprocal signification, signifieth, that in *Abrahams* seed all Nations should not only be blessed, but also should bless themselves, that is esteem and accompt themselves blessed.

Sixthly, To uprightnes and integrity, or to the worshipping of God in holines and righteousnes as *before him*, *Psal.*119.1. Blessed are the upright in the way, that is, who walk uprightly; So *Psal.*84.11. and not only the upright themselves, but their children also after them are pronounced blessed, *Prov.*20.7. Seventhly,

Seventhly, To perseverance or worshipping of God *all the days of our life.* For he that continueth to the end shal be saved, *Mat.* 10.22. *Mark.* 13.13.

If therefore blessednes be ascribed, first of all to redemption or deliverance from our enemies; secondly, to the true worship of God in general; thirdly, to holines: fourthly, to righteousnes: fifthly, to the worship of God without fear: sixthly, to integrity, or to the worship of God as before him: seventhly, to perseverance, or to the worship of God all the days of our life: Then seven times happy is that man, who being delivered from the hand of his enemies, hath grace given unto him to worship God without fear, in holynes and righteousnes before him all the days of his life.

By this conference of places we learn, what the happines of a Christian is in this life; not to abound in wealth, not to attain to great honours, not to wallow in pleasures, wherein many repose their felicity, not in any temporal or wordly thing whatsoever; but in our redemption and the fruit thereof, which is a godly life, or (to expres the same in other terms) in our justification and sanctification, which must teach us in our judgments to esteem, in our affections to desire, in our endeavours to labour for these spiritual

tual graces above all the things in this world (for what is our happiness, that is our chief good) esteeming all wordly things as dross and dung, yea as loss in comparison thereof, *Phil.* 3. 8. 9. For as without these spiritual graces all wordly things are vain and unprofitable: yea, to them that set their hearts on them, hurtful and pernicious; So having sought and obtained these graces, all temporal blessings shal be added unto us: or if we seem to want any of them, our seeming want thereof shal not hinder our happyness. And therefore our Saviour pronounceth the faithful, though living in poverty, hunger, sorrow, and persecution, happy and blessed, *Luke* 6. 20. 21. 22.

CHAP. IIII.

Of the gift promised by this Oath in general, and of the two parts thereof joyntly.

THus much of *Zacharies* exposition of Gods Oath, now we come to the words thereof, *that he would give us, &c.* The thing then promised in this Oath is a gift: Of this gift we are to speak; first in general, and then in particular. In general, we may observe, first, the main difference between the Covenant of works, made with

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all mankind: and the Covenant of Grace, made with *Abraham* and his seed, the heires of promise. In the former, the Lord requireth perfect obedience to be performed by our selves to our justification, and salvation; and denounceth his fearful curse against those, that do not continue in a total and perfect obedience. In the latter, the Lord, in stead of requiring perfect obedience to be performed of us to our justification and salvation; promiseth to those, which believe, redemption and justification without works: and being redeemed and justified by faith, he promiseth to give them grace to walk in new obedience, as being an unseparable fruit of our redemption and justification, and as the high-way wherein we are to walk towards our glorification. Of this new Covenant the holy Ghost prophesieth by *Jeremy*, Chap. 31. vers. 31. 32, 33. *Behold the days come (saith the Lord) that I will make a new Covenant with the house of* Israel, *and with the house of* Judah, *not according to the Covenant which I made with their fathers, when I brought them out of* Ægypt (which was the covenant of works:) *but this shall be the Covenant that I will make with them, I will put my law in their inward parts, & write it in their hearts, &c.* Which is the covenant of grace recited by the Apostle, *Heb.* 8. v. 8. 9. 10.

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of which, being a better Covenant, Christ is the mediator, *v.* 6. according to that *John* 1. 17. *The Law was given by Moses, but grace and truth came by Jesus Christ.* The same Covenant repeated by *Ezekiel*, Chap. 36. 26. 27. The Gospel therefore or Covenant of Grace is not a new law, nor Christ a new law-giver (as the Papists absurdly teach, confounding the Law and the Gospel; saying that they teach, that the Gospel requireth more perfect obedience to be performed by our selves, then the Law it self doth prescribe unto justification) but to them that are redeemed and justified by faith, it promiseth grace to walk in new obedience. Howbeit this is true, that as men deprived themselves of what was promised in the Old Covenant, by disobedience: So if men do live in sin without faith, and without repentance, not so much as desiring, caring, and endeavouring to worship God in holyness and righteousness: they can have no assurance that they are within the Covenant of grace, made only with those that truly beleeve: God having promised to those, which are redeemed and justified by faith, to give them grace to worship him, in holyness and righteousness.

Secondly, we note, that our justification and sanctification are both the free gifts of God, for it is he that redeemeth and justifieth,

eth, and it is he also that sanctifieth, which point needeth no proof, seeing God doth swear they are both his gifts. The use whereof in a word is, that both they, which want these benefits, being neither freed from the guilt of their sins, nor purged from their corruptions, may know where to seek them: & also those that have them may be thankful to God the giver of them: which is the thing, whereunto the holy Ghost by *Zachary* exciteth us in this Psalm.

Now this gift promised by Oath (that I may come to the parts thereof) is twofold; our redemption or justification (for to be redeemed is to have our sins remitted, *Ephes.* 1.7. *Col.* 1.14. and to have our sins remitted is to be justified) and the fruit or end of our redemption, which is our sanctification, consisting in the faithful, sincere, and constant service of God in holyness and righteousness.

Of these I am to speak, First, joyntly of both together; and then of either of them severally. In the joynt consideration, we are to observe both the order and coniunction of them. The order is plainly expressed by the Participle *ῥυσθέντας that being delivered from the hand of our enemies we should worship him &c.* For the meaning of the holy Ghost is, that God would give us, both that

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we should be redeemed and delivered from the hand of our enemies; and also that we should worship him; But to note the order, he hath expressed the former part, which is the benefit of redemption, by the Participle, *that being delivered from the hand of our enemies we should worship him, &c.* which teacheth us, that before we can worship God aright, we must be delivered from the bondage of our spiritual enemies, and that for two reasons. For first, naturally we are the servants of sin, and of *Sathan.* Being servants of sin, we are in two respects utterly disabled from serving God, until we be delivered out of this bondage, for first, *being servants of sin, we are free from righteousness,* Rom. 6. 20. in respect of that privative corruption, which is in us all derived from our first parents; being a privation of all spiritual goodness, *Rom.* 7. 18. not only in respect of the act, but also in respect of the habite and power (as blindness is of sight) being a meer impotency to that which is spiritually good, in so much that not only we do not think, nor wil, nor do that which is good; but also we are not able thereunto, *Of our selves we cannot so much as think a good thought,* 2 Cor. 3. 5. *The natural man doth not understand spiritual things, neither can he understand them,* 1. Cor. 2. 14. *Fulgentius,*

gentium, De incarnat. & gratia, c. 13. saith wel, that *Adam* by his sin wholy lost the faculty of thinking those things which appertain to God, and also of willing that which is good, and much more of doing that which is good: for wil may be present when performance is wanting, *Rom.* 7. 18. But it is God that worketh in us both to wil, and to do, *Phil* 2. 13. Insomuch that the faithfull themselves, if they think, or wil, or do any thing that is good, may truly say every of them, 1 *Cor.* 15. 10. *not I, but the grace of God which is with me.* For *the carnal mind*, or the disposition of our corrupt nature is *not subject to the Law of God, neither can it be*, Rom. 8. 7. *Augustine* truly saith, that man by his fall lost *bonum possibilitatis*, and our Saviour professeth, that without him, or not being in him, *we can do nothing*, John 15. 5. Doth not the holy Ghost elsewhere teach the same, when he affirmeth that we are naturally *dead in sin*, Ephes. 2. 1. 5? And therefore, as a dead man cannot perform the actions of the natural life; no more can he, that is dead in sin, perform the actions of the life spiritual: likewise, when he calleth our recovery from sin, sometimes, the *first resurrection*, whereby the soul, which before was dead, is

Homo per peccatum facultatem bonæ cogitationis perdidit & bonæ voluntatis.

is raysed as it were from the grave of sinne; sometimes, *regeneration*, whereby, we being before dead, are quickened, and begotten a new unto God. Sometimes *new creation*, by which we are made new creatures created unto good works. For as the first creation was a motion from nothing to those things which are; so the new (x) creation is a motion from our not being of grace, and spirituall goodnes, to a being thereof; which serveth notably to confute the erroneous conceipts of the patrons of freewil, the *Pelagians*, *Papists*, *Arminians*, and our new *Anabaptists*.

Secondly, being servants of sin, sin raigneth in us, as a Tyrant, without resistance, imposing upon us a necessity of sinning. In respect whereof it may truly be said, that naturally we do nothing but sin, neither can we do otherwise but sin. Our free-wil by nature having (as *Augustine* saith) *y no hability but to sin.* For as the same *Augustine* saith, *z liberum arbitrium captivatum non nisi ad peccandum valet: ad justitiam verò nisi divinitùs liberatum adjutumq; non valet.* The frame of a mans thoughts and imaginations which the Apostle calleth φρόνημα τῆς σαρκὸς,

x Chrysost. in Eph. 2. τὸν ἄνθρωπον ἐξ οὐκ ὄντων εἰς τὸ εἶναι παράγει δημιουργός· ὅταν δὲ ἐκ τοῦ εἶναι εἰς τὸ εἶναι παράγῃ δημιουργός, ὅταν ἐκ τοῦ μὴ ὄντος

is evil, and only evil, and that continually, *Gen.*6.5. 8.21. and therefore of the same the Apostle affirmeth, *Rom.*8.7. that it is not only ἔχθρον but ἔχθρα not an enemy only, but also *enmity* against God. And for the same cause our Saviour, when *Peter* gave him carnal counsel, called him *Sathan*; and the reason why he so called him, was, because he did φρονεῖν that is mind and affect, *the things which are of men*, Mat.16.23. And S. *James* affirmeth, that that wisdom which is earthly, and carnal, is also δαιμονιώδης devilish, *Jam.*3.15. As therefore it was well said of *Augustine*, *De natura & gratia contra Pelag.* that man by his fall did lose *bonum possibilitatis*; so as truly he did deny that he retaineth *possibilitatem non peccandi*. And this is the estate of all men in their pure naturals, which the Philosophers do magnifie as good, and the Papists qualifie as not evil. In regard whereof notwithstanding, we may truly be said, besides the guiltiness of *Adams* heynous transgression, to have but two faults; the one, that there is in us no goodness spirituall, nor possibility of our selves, but a meer impotency to that which is good. The other, that there is in us naturally an evill disposition, and proneness into all manner of sinn, which doth so domineer in us, that

it impoſeth a neceſſity of ſinning, ſo that by nature, as we do no good, neither can we think, or wil, or do that which is good; ſo do we nothing but ſin, neither can we do any thing but ſin. And as we are naturally the ſervants of ſin; ſo by ſin we are alſo the ſer- of the devil, who is the Prince, *Joh.* 12.31 and God of this world 2 *Cor.* 4. 4. under whoſe ſubjection the whole world of the wicked lyeth, 1 *Joh.*5.19. who is the power- ful Prince of the aire, working effectually in the children of diſobedience, *Epheſ.* 2. 2. carrying them away captive to do his wil. 2 *Tim.*2.26.

This ſervitude to ſin and *Sathan*, the myſtery of our redemption doth preſup- poſe. For if we were not captives, we needed not to be redeemed. And he doth therefore redeem us, that we might ſerve him; and therefore before he doth actually redeem us, we cannot ſerve him in holyneſs and righteouſneſs.

Socondly, we are by nature the *children of wrath*, Epheſ.2.3. and enemies, yea rebels againſt GOD. And therefore until we be reconciled unto him by the death of Chriſt, and juſtified by faith through redemption wrought by Chriſt; we cannot do any thing which may be acceptable to God. *for they that are in the fleſh cannot pleaſe God.*

God. Rom. 8. 8. The perſon muſt be accepted, before his actions can be accepted; And *without faith it is impoſſible to pleaſe God.* Heb. 11. 6.

Now if this be ſo, that we cannot ſerve God, or do any thing that ſhal be accepted of him, unleſs we be firſt redeemed, juſtified, and reconciled to him: how doth it behove every one, that hath not yet obtained theſe graces, to labour for them above all the things in this world? For until then, he doth nothing but ſinn, and by multiplying ſinns he doth hoard up wrath againſt the day of wrath.

The means on Gods part, is the preaching of the Goſpel, which is therefore called the *miniſtry of reconciliation*, which God hath committed to the Preachers thereof, by whom, as his Embaſſadors in Chriſts ſteed, he intreateth you to be reconciled unto God, 2 *Cor.* 5. 18, 20.

The means on our part, are faith, prayer, and repentance. For if thou doſt truly, and by a lively faith effectually believe, that Jeſus Chriſt is the Son of God, and Saviour of all that believe in him; thou art bound to believe alſo (or elſe thou makeſt God a lyar) that he is thy Saviour, and ſo believing thou art juſtified, and being juſtified by faith, thou ſhalt have peace with God.

Secondly, if the Lord who is the party offended, and needeth not thy friendship, desireth thee to be reconciled unto him; wilt not thou, who art the offendor, who also without his favour, shalt perish eternally; wilt not thou (I say) by hearty and earnest prayer desire him to be reconciled unto thee? Now if thou dost by the prayer of faith desire God to be reconciled unto thee; what should hinder thy reconciliation, when thou desirest that of God, which God by his Ministers desireth of thee?

But unto these two we must add the duty of repentance. For if we continue in sinn without repentance, and please our selves in displeasing God; how can we perswade our selves, that we desire to be reconciled unto him? And if we do not desire to be reconciled, then are we the professed enemies of God, for whom remaineth the fearful expectation of that judgment wch shal destroy the adversaries of God. *Heb.* 10. 27. So much of the order.

Now we are to speak of the concurrence of these two graces. For when the Lord sweareth, that to those whom he redeemeth and justifieth, he wil give grace to worship him in holyness and righteousness; from hence we do necessarily collect, that sanctification is an unseparable companion of justification; and that no man

man can have assurance, that he is justified, unless he be in some measure sanctified. Let no man therefore deceive himself with a vain profession of an idle and dead faith, *Jam.* 2.14. for unlesse thou doest, at the least, desire and endevour to worship God in holinesse and righteousnesse; it is as certain, as the oath of the Lord is true, that as yet thou art not justified, nor actually made partaker of the redemption wrought by Christ. It is true that our Saviour Christ in the dayes of his flesh, did redeem us meritoriously, paying a ransome sufficient for all that should beleeve in him: but none are actually made partakers of this Redemption, but they to whom it is applyed; and it is applyed only to those that truly believe, and true faith purifieth the heart, *Act.* 15.9. and worketh by love, *Gal.* 5, 6. and is to be demonstrated by good works, *James* 2. 18. The same is else-where taught in the Scriptures, 2 *Cor.* 5.17. *Whosoever is in Christ*, as all they are that truly believe in him, *is a new creature*, *Galath.* 5.24. *Those that are Christs*, as all they are that are actually redeemed by him, 1 *Cor.* 15.19, 20. *have crucified the flesh, with the passions and lusts thereof*, *Rom.* 8.1. *They who are in Christ, walk not after the flesh, but after the spirit.* The reason hereof is evident: For first, they who are ingrafted into Christ by faith,

faith, as all those are which truly believe in him, in them Christ dwelleth by his Spirit (for, *Rom.* 8. 9. they are not his, who have not his Spirit) applying unto them not only the merit of his death, to their redemption, and the benefit of his resurrection to their justification, *Rom.* 4. 25. but also the vertue and efficacie of his death to mortifie their sinnes, *Phil.* 3. 8, 9. and of his resurrection to raise them to newnesse of life; so that for whose sinnes Christ died, they die to their sinne; and for whose justification he arose, they also rise to newnesse of life. The Apostle, *Rom.* 6. 3, 4. affirmeth, that those who have been baptized into CHRIST, were baptized into his death, and resurrection; that as CHRIST did die and rise againe; so they also die to sinne, and rise to a newnesse of life.

2. CHRIST was given unto us by his Father, not only to be our justification, and redemption; but also our *Sanctification*, 1 *Cor.* 1. 30. Neither did hee come with blood alone, or with water alone; 1 *John* 5. 6. But as Saint *John* in his Gospell carefully observeth, as a thing most remarkable. *John* 19. 34, 35. He came both with water and with blood, with the blood of redemption, to expiate the guilt of our sins, and with the water of ablution, or sanctification,

cation, to cleanse us from the corruption, 1 *John* 5. 6. And in respect of both, his blood doth cleanse us from all our sins, 1 *Joh.* 1. 7. from the guilt, perfectly, in our justification, from the corruption, in part, and by degrees in our sanctification. See *Hebr.* 9. 14.

3. Whosoever are the sons of God by adoption, as all those are, *Jo.* 1. 12, 13. that truly believe, they also are his sons by regeneration.

4. The same is implied in the benefit of Redemption, whereby Christ our blessed Saviour doth not only redeem us from the guilt of sin, which bindeth men over to damnation, but also from the bondage of sinne, that howsoever sinne doth *remaine* in the faithfull, yet it shall not *reigne* in them, *Rom.* 6. 14. nor have dominion over them. For they that practise sinne, are the servants of sinne, *John* 8. 34. and of Satan, 1 *Joh.* 3. 8. in them sin reigneth; and therefore they are not by Christ redeemed from the bondage of sinne. *For whom the Sonne maketh free, they are free indeed, Joh.* 8. 36.

5. The same is proved by the nature and property of a true faith. For faith is a grace of regeneration, which the Spirit of God, when he doth regenerate us, ingenerateth in us: wherby, as we are justified alone, because no other grace doth concurre with it to the act

of justification: So are we sanctified in part, together with other graces; and therefore is never severed from the grace of regeneration, or from other sanctifying and saving graces; and further it is the property of faith, having justified us, inwardly to purifie the heart *Act.*15.9. and outwardly to work by love, *Gal.*5.6. Therfore, though to the act of justification, neither outward obedience, nor inward graces do concur with faith, as any cause thereof: Yet in the subject, that is, in the party justified, they must, and do concur, as necessary fruits of a true and lively faith, without which it is dead, *Jam.*2.20. And therefore a true, lively, justifying faith, is also a sanctifying faith.

Now, both from the order, and conjunction of these graces, we may infer a singular consolation to all the true Children of God. For if there be such a conjunction between these two graces of justification and sanctification, that whosoever hath the one, hath also the other, and who hath not both hath neither: then it followeth necessarily, that, as he that is justified, is also sanctified; So he that is sanctified, is also justified; and if the order between them be such, that a man cannot serve God in the duties of sanctification, untill he be justified, nor cannot worship God aright, untill he be redeemed from his

spirituall

ſpirituall enemies? then it followeth neceſſarily, that they who are in any true meaſure ſanctified, are alſo juſtified; that they who ſincerely deſire, and endevour to walk in the obedience of Gods holy will, making conſcience of their wayes, are redeemed from the hand of their ſpirituall enemies. And not only may we from our ſanctification come to the certain knowledge of our juſtification: but alſo we may thereby make our calling and our election ſure. For doſt thou, profeſſing the true faith, endevour to keep a good conſcience, and to walk uprightly before God; then it is certain, that thou art juſtified by a true faith; art thou juſtified? then it is certain, that thou art effectually called: art thou called according to Gods purpoſe? then without doubt thou art elected: art thou elected? then undoubtedly thou ſhalt be ſaved. Seeing then ſuch ſingular comfort ariſeth from the leading of a godly and upright life, as that thereby we may make our calling and election ſure, hereby we ſhould all of us be excited to the ſtudy of godlineſſe, and practiſe of piety: for the greateſt comfort that we can have in this life, is to be aſſured of our election and ſalvation. But to the knowledge of our election, we cannot come *à priori*, by any thing going before, as the cauſe thereof, but *à poſteriori* by the

effects:

effects. The *series* or chaine of the degrees of salvation, may not unfitly be compared to *Jacobs* ladder, which reached from the earth to heaven, the lowest step whereof in this life is our sanctification, whereon, if we can set our foot, we may from thence arise to our justification, and from thence to our effectuall calling, and from thence to our election. But if we will without ascending by these degrees, take upon us to conclude the certainty of our election, we shall be like him, that being to go up a ladder, would strive at the first, to set his foot on the highest step of the ladder, neglecting the lower degrees.

CHAP. V.

Of the parts of the gift severally, and first of Redemption.

NOw we are to speak of the parts severally; and first, of redemption, in these words, *That we being delivered out of the hand of our enemies.* Where wee are to note

Three

Three things.
1. The parties that are redeemed.
2. The party, by whom, and after what manner.
3. The parties from whom, our enemies.

1. The parties redeemed are *We*, who have *Abraham* to our Father; that is to say, the faithfull: not all men, but those only that believe. For, *so God loved the world, that he gave his only begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life*, *Joh.* 3. 16. Thus he is said to have saved *his people* from their sins, *Matth.* 1. 21. to lay down his life *for his sheep*, *John* 10. 15. to have given himself *for his Church*, *Ephes.* 5. 25. that he might redeem us from all iniquity, and might purifie to himself *a peculiar people*, *Titus* 2. 14. The Prophet *Esay* testifieth that Christ by his knowledge (that is, by the knowledgement of him, which is faith) shall *justifie many*, *Esay* 53. 11, 12. for he shall bear their iniquities; and that he bare the sin *of many*: and our Saviour himselfe, *Matth.* 26. 18. that his blood was shed *for many* for remission of sins. It is true, that Christ his death is a sufficient price of ransome for the sinnes of the whole world: Yea, of more worlds, if there were more then one, for his blood and his sufferings,

ſufferings, whereby he redeemed us, were the blood and ſufferings of him that was and is God: *Act.* 20. 28. but yet they are effectual only to thoſe that do believe.

Arg. 1. For if Chriſt had redeemed all men, then all ſhould be ſaved. 1. For all that are redeemed are alſo juſtified and all that are juſtified ſhal be glorified. 2. For, for whom Chriſt died, for them he hath ſatisfied the juſtice of his father, ſo that there is no condemnation to them, whom Chriſt hath redeemed. 3. For whom Chriſt dyed, them by his death he reconciled to God; now they, who when they were enemies were reconciled to God by the death of his Son; much more being reconciled ſhal be ſaved by his life.

Arg. 2. Neither may we think, that Chriſt would die for them, for whom he would not pray. But for *the world*, ſaith he, *John* 17. 9. that is for the company of the wicked and reprobates *I pray not*: but for them whom thou haſt given me out of the world.

Arg. 3. But if the Oath of an honeſt man, ought to be the end of controverſie, much more ought the Oath of God in this place end this controverſie concerning univerſall redemption. For God hath ſworn, that to ſo many as he redeemeth, he will give them to worſhip him in holineſs and righteouſneſs,

But

But the greater part of mankind have never the grace to worſhip God in holyneſs and righteouſneſs, and therefore to them the benefit of redemption doth not belong.

Now, when *we* do profeſs our ſelves to be the redeemed of the Lord, we do withall confeſs, that in our ſelves we are bondmen, and ſervants, whom Chriſt came to redeem out of this bondage. But howſoever all will challenge to themſelves the benefit of Redemption, yet how few, in compariſon, do acknowledg their bondage? But like the unbelieving *Jews*, when our Saviour promiſed them liberty, profeſs, that they never were in ſervitude, *John* 8.33. and ſo bewray themſelves not to be redeemed. But this humble conceipt of our ſelves before our Juſtification is neceſſary for us, if either we would ſeek to Chriſt, or have him to reſpect us. For if by nature we be not in bondage, what need we a redeemer? If not loſt, what need we a Saviour? *Mat.*9.12. *The whole need not the Phyſitian, but they that are ſick, Chriſt came not to call the righteous but ſinners to repentance*, Mat.9.13. to preach redemption to the Captives, *Luke* 4.18. and to ſave that which was loſt. He was given unto us of his Father, to be our wiſdom, our iuſtification, our redemption, our ſanctification, our life our ſalvation, 1 *Cor.*1.30. If

therefore

therefore we would be made partakers of theſe benefits, we muſt acknowledg our ſelves to be fools in ſpiritual things, that in him we may become wiſe; guilty of death & damnation, that in and by him we may be abſolved and juſtified: defiled and polluted with ſin, that by him we may be ſanctified: dead in ſin, that in him we may be quickned and revived: loſt, that in him we may be ſaved: captives and bondmen, that by him we may be redeemed.

2. As touching the party by whom we are redeemed; the text ſaith; *he* would give us that we ſhould be redeemed: which, in the beginning of this Pſalm is more plainly expreſſed: Bleſſed be the Lord God of Iſrael, who hath viſited and redeemed his people, or as the words are, *hath wrought redemption to his people*. How? By *raiſing an horn of ſalvation*, that is, a mighty ſaviour for us, who according to the fleſh was the Son of *David*. The *father* therefore redeemeth us by giving his ſon for us: the *ſon* redeemeth us, by giving himſelf to be a price of redemption for us. 1 *Tim.* 2. 6. The *holy Ghoſt* alſo redeemeth us, when working in us the grace of faith, he applieth unto us the benefit of redemption. The father redeemeth, as the gracious Author and Donor; the Son, as the meritorious worker, the holy Ghoſt, as the effectual

ctual applier. The good wil and love of God the Father is the προηγεμὼν or antecedent moving cauſe, the death and obedience of Chriſt is the προκαταρκτικὴ or meritorious cauſe; the application of the holy Ghoſt is the ἐνεργετικὴ or effectual cauſe, by which we are made actually partakers of redemption, which is the grace wrought by Chriſt, proceeding from the love of the father, 2 *Cor.* 13.14. applied unto us by the communion of the holy Ghoſt.

Now here are divers things to be obſerved. 1. The infinite and unſpeakable love of God the father, in giving his only begotten Son, and of God the Son in giving himſelf for us; and of God the holy Ghoſt the ſpirit of grace, in communicating unto us the mercy and love of God, and the merit and vertue of all that Chriſt did or ſuffered for us.

For the firſt, *herein is love*, ſaith the beloved Apoſtle, *not that we loved God, but that he loved us, and ſent his Sonne to be the propitiation for our ſinnes.* 1 John 4. 10. *So God loved the world,* ſo infinitely, ſo unſpeakably, ſo beyond all compariſon; *that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Ioh. 3. 16. And again, *Ro.* 8. 32. *that he ſpared not his own ſon, but deliveredhim upfor us all.* But herein eſpecialy *god*

commendeth

mendeth his love towards us, that whileſt we were ſinners, and by ſin enemies, *Chriſt died for us*, Rom. 5.8.10.

If this love of God be ſhed abroad in our hearts by his holy ſpirit, *Rom.*5.5. that is, if by the Holy Ghoſt working in us faith, we are truly perſwaded and aſſured of it, theſe effects will follow, 1. that we ſhall love God again, the beams of his love inflaming our hearts, and reflecting back ſome heat of love. For therefore do we love God, *becauſe he loved us firſt*, 1 Joh.4.19. *Magnes amoris amor*: Love is the loadſtone of love. The woman in the Goſpel, who had many ſins remitted, did therefore love much. *Luk.* 7.47. If it be demanded, why, and how we ſhould love God, I anſwer with *Bernard, Lib. de dilig. Deum, initio. Cauſa diligendi Deum Deus eſt; modus, ſine modo diligere.* God is good without meaſure, and without meaſure he hath loved us, therefore without meaſure, if it were poſſible, we ought to love him. But though we cannot do ſo, yet we ought to love him with all our heart, with all our ſoul, and with all our might. *Lev.*6. 5. *Mat.*22.37. Or if we cannot do ſo by reaſon of the fleſh, yet at the leaſt with an upright ſoul, and a ſincere heart, to the uttermoſt of our power. And this our love we muſt expreſs by keeping his commandements,

John

*Joh.*14.15. *Exod.*20.6. and that willingly. *For this*, ſaith Saint John, *is the love of God*, 1 Ioh. chap. 5. ver. 3. *that we keep his Commandments, and his Commandements are not grievous.*

2. We ſhal love our neighbour for the Lords ſake, it is the uſe which S. Iohn maketh in the place even now cited, 1 *Joh.* 4.10.11. Herein is love, not that we loved God, but that he loved us, and ſent his ſon to be the propitiation for our ſins. *Beloved* (ſaith he) *if God ſo loved us, we ought alſo to love one another.*

3, The perſwaſion of this love of God affordeth unto us ſingular comfort, in divers reſpects. As firſt in afflictions. For therefore do we glory in afflictions, *Rom.* 5. 3, 4, 5. knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed, becauſe *the love of God is ſhed abroad in our hearts by the holy Ghoſt which is given unto us*: that is, becauſe by faith wrought in us by the holy Ghoſt, we are perſwaded of the love of God in Chriſt, which love God commendeth towards us, in that, when we were ſinners, Chriſt died for us.

The ſecond comfort. If God did ſo love us, when we were his enemies; much more

when

when by Christ we are become his friends. *For if when we were enemies, we were reconciled unto God by the death of his Son, much more being reconciled we shal be saved by his life.*

The third comfort. If God so loved us, *that he spared not his own Son, but delivered him up for us all, how shal he not then with him also freely give us all things,* Rom. 8. 32. all things that be expedient for us.

2. The love also of God the Son *exceedeth all knowledg,* Ephes. 3. 19. who so *loved the Church, that he gave himself for it,* Eph. 5. 25. *who so loved us, that he washed us from our sins in his own blood,* Apoc. 1. 5. *Greater love hath no man then this, that a man lay down his life for his friends.* Iohn 15. 13. But Christ our sweet Saviour, being not only man, but God also, gave himself not for his friends but for his enemies; and that, not to a common and ordinary death, but to the most painful, most shameful, and most accursed death of the Cross; and not only to suffer a corporall death, but also in his soul, to undergo the wrath of God in our steed; the fear whereof, when he was in that grievous agony, caused him to sweat great dropps of blood, *Luke* 22. 44. and the sence thereof on the Cross, being in his own sence as a man forsaken of God, made him cry out, *My God, my God,*

Why

Why hast thou forsaken me? Mat. 27. 46.

The acknowledgment of this wonderful love of Christ, ought first to work in us a love in some measure answerable to his; that as he gave himself for us an offering and sacrifice to God for a sweet smelling savour, *Eph.* 5. 2. so we should present our bodies a living sacrifice, holy and acceptable unto him, which is our reasonable service, *Rom.* 12. 1. And as he gave himself for us, so should we be willing and ready, if occasion serve, to lay down our lives for him, the rather because he hath promised, that whosoever shal lose his life for his sake and the Gospels, shal save it, *Mar.* 8. 35. We owe our selves unto Christ in a double or treble respect: first, for that in our creation he gave us to our selves: secondly, because in our redemption, when we were lost, he restored us to our selves: thirdly, when in restoring us, he gave himself for us. For our selves given and restored, we may and ought to give and render our selves; but what retribution shal we make him for himself? For though we should give and render our selves to him, or for him a thousand times yet what are we to him? As *Bernard* sweetly argueth. *Lib. de delig. Deo.*

Secondly, we are to imitate our blessed Saviour, as the Apostle exhorteth us in respect of his love, shewing it self in his wonderful

wonderful humiliation and obedience for us. *Phil.2.5. Let the same mind be in you, which was in Christ Jesus,* who being God coequall with his Father, for our sakes abased himselfe to become man: and being man, humbled himself, not only to all active obedience, performing all righteousnes, as being made subject to the Law for us; but also to the passive obedience, being obedient to death, even the death of the Crosse; and all this for us men, and for our salvation.

Thus you have heard the love of the Father, in giving his Son, and the love of the Son in giving himselt for us; whereunto we may add the love both of the Father and the Son, in sending the Holy Spirit, the Spirit of love to accomplish our redemption, and also of the Holy Ghost, who furnisheth with his graces, and furnished, sendeth forth the Embassadours and Ministers of God, committing unto them the meanes of our salvation; in and by which, hee having united us to Christ, and made us partakers of him, he worketh effectually in the hearts of Gods chosen, all those saving and sanctifying graces, whereby they are not only entitled unto Gods Kingdome, but also fitted and prepared for the same.

But as in the work of our Redemption we have observed the wonderful love of God;

God: so in the second place we are to observe his infinite justice manifested in the same. For such is the justice of God, that rather then he would suffer the sins of his own elect children to go unpunished, he hath punished them in the death of his only begotten Son. The consideration whereof ought to strike a terror in them that do not believe, nor repent. For if God punished the sins of the faithful in Christ, what shal become of them, who have no part in Christ? Undoubtedly every sin, as it deserveth death, so is it punished with death; either with the death of Christ in the behalf of them that believe, or with the death of the parties themselves, who are not in Christ. And as it ministreth terror to the wicked; so it affordeth singular comfort to the faithful, who are in Christ. For they may from the consideration of this justice of God, safely conclude; that to them, being in Christ, there is not only no condemnation, but not so much as any punishments so properly called, which in order of justice is inflicted by way of vengeance to satisfie the justice of God. For Christ having fully satisfied the justice of his Father in the behalf of all them that believe; it cannot stand with the justice of God to punish the same sins in the party, which he hath already punished in Christ. The

children

children of God are indeed subject to manifold afflictions, which are *mala pœnæ*, but unto them the nature of them is changed, so that they be not punishments to them, but either fatherly chastisements, (*for when we are judged*, 1 Cor. 11. 32. that is, afflicted for our sins, *We are chastised of the Lord, that we should not be condemned with the World*) or else trials for their good.

Thirdly, we observe how heynous, and how detestable our sins are in the sight of God: the guilt whereof could not be expiated, nor the justice of God satisfied, nor his wrath for them appeased, by any other means, but by the most precious blood of the eternal Son of God. That both in respect of our sins past we should be touched with remorse, when we consider that by our sins we nayled our Saviour to the Cross, (to which end we are to pray, that the Lord would pour upon us the *spirit of grace and supplication*, that when we look upon him, whom we have pierced, we might lament and mourn, as a father mourneth for his only son:) and also in respect of the time to come, we should not be animated to commit any sin, as being small; seeing there is none so small, but the price of it was the precious blood of Christ: none so light, but that if we be not eased from the burthen of it, by the merits

merits of Christ, it is of sufficient weight to presse us down to hell.

The third thing to be considered in the doctrine of Redemption, are the enemies from whom we are delivered; which are not carnall, as the Jews imagine, dreaming that their *Messias* should be a temporal Monarch, who having subdued their enemies, which held them in subjection, should restore the Kingdom to *Israel*, but spirituall. And these are the *Law*, *sin*, *death*, and the *devill*; the *Law* being the strength of sinne, *sinne* the sting of death, and *death* the power of the devil; from the hand, that is, from the power of all which our Saviour Christ hath delivered us.

If it be demanded, why among the enemies, I do not reckon the world. I answer, if by World, be meant worldly desires, as 1 *Joh.* 2. 15, 16. they are comprehended under the title of sin: if wicked worldlings, they are but the seed of the Serpent, and the instruments of the Devill. And in both senses, not only our Saviour hath overcome the world for us, *Joh.* 16. 33. but the faithfull also in and by him, 1 *Joh.* 4. 4. and 5. 4, 5.

The Law by reason of our transgression is an enemy unto us; whether we consider the yoke of the Ceremonial Law, or the bondage wherein the Morall Law did hold us. From the yoke of the Ceremonial Law, *Act.* 15. 10.

which neither we nor our Fathers were able to bear, our Saviour Christ delivered us, blotting out, or *cancelling the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nayling it to his Crosse*, Col. 2. 14. and *abolishing in his flesh the enmity, even the law of the Commandements consisting in ordinances*, Ephes. 2. 15.

And as touching the morall law, our Saviour hath delivered us, first from the *curse* of the law, and consequently from all punishments of sin, whether temporall or eternall, himself being made a curse for us, *Gal.* 3. 13. & not only so, but hath also made us partakers of the blessednesse promised in him to *Abraham*, and to his seed, that is, to all the faithfull, who are the heires of promise.

2. From the *rigour* and exaction of the law, exacting of us perfect righteousnesse, inherent in us, and perfect obedience to be performed by us to our justification, by performing perfect righteousnesse in his owne person for us, by which righteousnesse being apprehended by faith, we are justified before God, without the works of the law, that is, without respect of any righteousnesse inherent in us, or obedience performed by us, *Rom.* 3. 28. Now this two-fold bondage was most miserable, to be subject to the fearfull

curse

curse of God, if we did break the law, when we could do nothing els but break it: & to be excluded frō justification & salvation, if we did not perfectly fulfil the law, which by reason of the flesh is impossible unto us, *Ro.*8. 3.

3. From the *terrour*, and coaction of the law working servile feare in those who are under the Law, forcing them by fear of punishment, as bondslaves by the whip, to the outward, though unwilling performance of it. From this spirit of fearfulnesse, 2 *Tim.* 1. 7. which is also called the spirit of bondage, *Rom.* 8. 15. Christ hath freed us, that as a voluntary people. *Psal.* 110. 3. Zealous of good works *Tit.* 2. 14. we may worship God *acceptably*, as it followeth in my text, without servile fear, with upright hearts and willing minds, 1 *Chron.* 28. 9. as not being under the Law, but under Grace.

4. From the *irritation* of the Law, in regard whereof especially it is called *the strength of sin*, 1 *Cor.* 15. 56. whereunto our own corruptions did make us subject, as unto an husband, *Rom.* 7. 15. begetting foule issue by us tending to death. For such is the corruption of our untamed nature, until we be renewed by the Spirit of God, that when the Law which is holy and good, forbiddeth sin, and seeketh to bridle our sinful affections, like an untamed colt it rebelleth so much the more; and that

it might appear exceedingly ſinfull, taketh occaſion by the Law forbidding ſinne, to work in us al manner of concupiſcence, *Rom.* 7. 8. 13. But when we being adopted in Chriſt, are alſo regenerated by the Spirit, and ſo made dead to ſinne; we are mortified to the Law, and the Law to us, in reſpect of this irritation accidentally cauſed by our corruption, alwayes prone to that which is forbidden: and conſequently are delivered from the bondage of the Law, as of a former husband being dead, *Rom.* 7. 2, *&c.*

Secondly, we are by Chriſt freed from *death*, both from the firſt death, as it is a puniſhment, and from the ſecond. For as of all other afflictions, ſo of death the nature is changed in reſpect of the faithfull, to whom it is not a puniſhment or curſe, the ſting of it (which is ſin) being taken away; but rather a bleſſing; no loſſe, but advantage, becauſe to them it is the end of ſin, and conſequently of all miſery, the beginning of happineſs, a paſſage from the vale of tears to the kingdom of glory, the end of a mortall life, and the beginning of a life immortall.

Likewiſe from the ſecond death, for he hath delivered us *from the wrath that is to come*, 1 *Theſ.* 1. 10. ſo that to them that are *in Chriſt*, *there is no condemnation*, *Rom.* 8. 1. this being the main promiſe of the Goſpel, that whoſoever

ever beleeveth in him shall not perish, but have everlasting life, *Joh.*3.15,16,18.

Thirdly, from the power of the *devil:* that howsoever he may assault us, yet he shall not hurt us. Because he that is in us, being greater then he that is in the world, 1 *Joh.*5.18. hath overcome this strong man, *Luk.*11.22. & hath bound him, as being stronger then he. For by his death he hath *overthrown him that had the power of death, that is the devil, delivering them who through fear of death were all their life-time subject to bondage,* *Heb.*2.14,15. & *having spoiled principalities and powers* (meaning the devill and his angels) *he hath made a shew of them openly, and triumphed over them on the crosse,* Col.2.15.

Fourthly, But the most pernicious enemy is that which we carry in our own bosom, and that is *sin,* from which if we be freed, we are delivered from all the rest. For if we be delivered from sin, then are we freed from the curse of the Law, from the evill of death having lost his sting, from the danger of damnation being absolved from the guilt of sin, from the malice of Satan, who, if we be freed from sinne, hath nothing to object against us. For who shall lay any thing to the charge of Gods elect? It is God that doth justifie, who shall condemn? Christ having died and being risen again sitteth at the right

hand of his Father making intercession for us, *Rom.*8.33,34 Therefore in the Scriptures the whole benefit of our Redemption is expressed sometimes by deliverance from sin, as *Eph.*1.7. *Col.*1.14. *By Christ we have redemption*, viz. *remission of sins.* For therefore *Christ gave himself for us, that he might redeem us from all iniquity*, *Tit.*2.14. 1 *Pet.*1.18. *Heb.*9.25,26. Now, from sin he doth deliver us; first, in respect of the guilt thereof, by justifying us, and reconciling us unto God, *Act.*13.38,39. 2 *Cor.*5.19.

Secondly, in respect of the corruption of sin, (which he mortifieth in us by degrees,) he freeth us from the bondage and dominion of sin; that howsoever it remaineth in the children of God, yet it shall no more reigne in them, *Rom.*6.14.

The use of this doctrine concerning our redemption, is:

First, seeing Christ our Saviour hath redeemed us from our enemies, that therefore we should not stand in fear of them, according to that, *Esay* 43.1. *Fear not, for I have redeemed thee.* But as we are taught in the next words, we should all the dayes of our life worship him *without fear*: and in the end of our dayes commend our soules into the hand of God, saying with *David*, Psal.31.6. *Into thy hands I commend my spirit, for thou*

haſt redeemed me Lord God of truth.

2. When we have ſinned againſt God, the remembrance of our redemption ſhould encourage us to return unto him by unfained repentance, as himſelf exhorteth, *Eſay* 44 22. Theſe things, ſaith Saint *John*, I write unto you, that you ſin not; but if any man do ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins, 1 *Joh.* 2. 1, 2.

3. Seeing our Saviour hath redeemed and bought us with ſo great a price, therefore we ought to acknowledg him to be our Lord in the right of Redemption, and our ſelves not to be our own men, but his ſervants. *For therefore Chriſt died and roſe again to life, that he might be the Lord both of the quick and of the dead*, *Rom.* 14. 9. And if we acknowledg him to be our Lord, we muſt be carefull to do his will, otherwiſe in vaine do we call him ſo: *Why do you call me Lord, and do not the things that I command you?* Luke 6. 46. Not every one that ſaith *Lord, Lord*, ſhal enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *Mat.* 7. 22. Again, being bought with a price, we are not our own men, but his that bought us: and therefore ought not to ſeek our ſelves, or the ſatisfying of our own luſts; *but to glorifie God both in our bodies and in*

our ſpirit, which are not ours but Gods, 1 *Cor.* 6. 19, 20. That body is not thine to ſpend in ſin, but is to be offered unto God, as an holy and acceptable ſacrifice. That tongue is not thine own, as the wicked ſay of theirs, *Pſal.* 12. 4. to uſe, or rather abuſe at thy pleaſure, but to be uſed to the glory of God. That heart is not thine to be addicted to worldly vanities, but to be given to God. In a word, *Chriſt died for al, that they which live ſhould not henceforth live to themſelves, but unto him which died for them, and roſe again,* 2 *Cor.* 4. 15.

4. Seeing Chriſt hath given himſelf for us to free us from our enemies, *let us ſtand faſt in that liberty which Chriſt,* at ſo dear a price, purchaſed for us; *and not ſuffer our ſelves to be entangled again with the yoke of bondage,* *Gal.* 5. 1. For what can be, either more diſhonorable to our Redeemer, then that we ſhould revolt frō him to ſerve ſin & Satan, or more pernicious to our ſelves; for then our latter end ſhould be worſe then our beginning, 2 *Pet.* 2. 20. Remember the Iſraelites, who being redeemed out of *Ægypt*, for deſiring to return, periſhed in the wilderneſs. *Remember Lots wife,* Luk. 17. 32. who, being delivered out of *Sodom*, for looking back, was turned into a pillar of ſalt. The which I ſpeak not as though I thought, that a man who is once truly

truly justified & redeemed, can either totally or finally fall away from saving grace: but to admonish those, who think they stand, to take heed they do not fall, 1 *Cor.* 10. 12. For if any professing himself to be redeemed, shall fall away, his example will not prove, that a man may fall from saving grace: but his falling away will evidently prove, that he was never in the state of grace, 1 *John.* 2. 19. & 3. 9.

5. For as much as *Christ our Passeover is sacrificed for us*, 1 *Cor.* 5. 8. we should purge out the old leaven, and keep a perpetuall feast of unleavened bread (signified by the seven days of that feast,) not with the leaven of hypocrisie, nor with the old leaven of naughtinesse, but with *the unleavened graces of sincerity and truth:* but especially when we celebrate the memory of our redemption on the Lords day, or in any of our Lords Feasts, or at the celebrating of the holy Communion, which is the antitype to the Passeover.

6. Lastly, we are to be heartily thankfull unto God for this inestimable benefit, whereby we, being utterly lost by sin, and therefore in our selves worse then nothing (for better were it not to be, then being lost, not to be redeemed) are restored to a better estate then we lost in *Adam*. And this our thankfulnes we are to expresse, partly by thanksgiving, whereunto we are excited in this Psalme,

according to that before cited, *Psal.* 107. 1. *Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy.* For therefore hath our Saviour redeemed us, that he might make us Priests, *Apoc.* 1. 5, 6. or, as S. *Peter* speaketh; an holy Priesthood, to offer the spirituall sacrifice of praise and thanksgiving to God; and partly, by seeking to glorifie God, who hath been so gracious to us, by bringing forth the fruit, and performing the end of our redemption, which is the faithfull and sincere worship of God, in holinesse and righteousnesse, all the dayes of our life. Of which I am now to speak.

CHAP. VI.

The first and end of our redemption, viz. the true worship of God in holinesse and righteousnesse.

THe second part of the gift promised by oath, is, *to serve God*; to *worship or serve him*, viz. which is both the end and fruit of our redemption. The consideration of which end is of great importance. For if we know not to use aright any of the least gifts or creatures of God, unlesse we know the true end thereof (for to the end the right use is reserved) it is more then probable, that

we ſhall abuſe this great benefit of Redemption, if we have not reſpect to the end thereof; which is our ſanctification. For elſe what can be the cauſe of ſuch diſſolute living, as is every where to be ſeen among thoſe who profeſſe themſelves redeemed by Chriſt, but a fooliſh opinion, that Chriſt having freed them from their ſins, they may ſin the more freely, and that he having dyed for their ſins, they need not to die to them, and ſo abuſe the *grace of God unto wantonneſſe*, *Jude* 4.

For if our ſanctification be the end of our redemption, then do we abuſe this great benefit of God, if we do not refer it to this end: yea rather, we deceive and abuſe our ſelves with a vain opinion of our redemption. For if this be the end of our redemption, then thoſe that live in ſin, as the ſervants of ſin, either are not redeemed (for whom Chriſt the Son maketh free, they are free indeed) or elſe they are redeemed in vain, for that is in vain which is truſtrate of the end.

Now that ſanctification is the end of our redemption, it may be proved by the teſtimonies of holy Scripture, and alſo by ſound reaſons drawn from thence. *Tit.* 2. 14. *Chriſt hath given himſelf for us, that he might redeem us from all iniquity, and that he might purifie or* ſanctifie *to himſelf a peculiar people, zealous of good works*, *Eph.* 5. 25, 26, 27.

Chriſt

Christ loved his Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Col. 1. 21, 22. You that were enemies Christ hath reconciled in the body of his flesh, through death, *to present you holy and unblameable in his sight*, 1 Pet. 2.24. Christ himself bare our sins in his own body, on the tree, that we, *being dead to sin, should live unto righteousnesse.*

The reason is evident. For that which is the end of all Gods blessings in this life, both spiritual and temporal, must needs be the end of our Redemption. But our sanctification is the end of all Gods blessings in this life, 1 *Thes.* 4.3. This *is the will of God even your sanctification*; this is that which God willeth, and intendeth in bestowing his benefits upon us. He hath elected us, that *we might be holy*, Ephes. 1.4. he created us after his own Image, that we might worship him in holinesse and righteousnesse, *Eph.* 4.24. he hath called us *to holinesse*, 1 Thess. 4.7. and we are called to be Saints, or Saints by calling, *Rom.* 1.7. 1 *Cor.* 1. 2. he doth regenerate us to the same end. For we are the *workmanship of God created in Jesus Christ unto good works*,

which

which God hath before ordained that we should walk in them. Eph. 2. 10. To the same end he hath planted us in his Church, that we might be called, *trees of righteousnesse*, bringing forth fruit to his glory. *Esay* 61. 3. and finally, to the same end he bestoweth his temporall benefits upon us: The *Psalmist* having, in the 105. Psalme, recounted the manifold blessings of God bestowed upon the Israelites, in the last verse he concludeth this to be the end of all, *that they might observe his statutes, and keep his Lawes.*

And as it is the end, so also the fruit of our redemption; as it is plainly delivered in this text, *that he would give us, that we being delivered from the hand of our enemies, should worship him without fear in holinesse and righteousnesse.* More plainly, *Rom.* 6. 22. *Being made free from sin, and become servants to God, we have our fruit unto holinesse, and the end everlasting life.* And to these we may add *Hebr.* 9. 13, 14. *For if the blood of buls and goats, and the ashes of an heyfer sprinckling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offred himself without spot to God, purge our consciences from dead works to serve the living God.* And *Tit.* 2. 11, 12. *The saving grace of God hath appeared to all* (namely, both by

deed

deed and word: in deed by sending Christ to redeem us, 1 *Tim.* 1. 9, 10. 1 *Joh.* 4. 9, 10. by word in publishing this benefit of redeption by preaching of the Gospel) the fruit whereof is this, *Teaching us, that we renouncing all ungodlinesse, and worldly lusts, should live soberly and justly, and holily in this present world, expecting the happy hope*, that is, *the happinesse hoped for*, &c.

Seeing then that holinesse of life is both the end and fruit of our Redemption, and of all other the gifts of God, let us labor to attain to this end, and to bring forth this fruit: so shall we shew our selves thankfull unto God for this and all other his benefits, and shal also make, not only our justification and redemption, but also our calling and election sure.

But on the contrary, if professing our selves redeemed by Christ, we live in sin, as the servants of sinne, then are we most unthankfull unto God, this being the end of our Redemption, and the only fruit which he expecteth in lieu of this and all other his benefits; and most injurious to our selves, not only depriving our selves of all assurance of our salvation, but also drawing upon our selves most deserved damnation. And let us know, that the foundation of God which is sure, hath this seale: *Let every one that nameth the Name of Christ, depart from iniquity.* 2 *Tim.* 2. 19.

But

But let us come to the words: whereof there may be some doubt, how they are to be translated; whether that *we might*, or that *we should* worship him? Both are included in the words at large, and that he would give us *to worship him* including both to can and to will, and also to do. But we must remember that our new obedience, which is the fruit of our Redemption standeth in the study of piety, that is, in the truth of our desires, uprightness of our will and purpose, sincerity of our care and endeavours, rather then in the perfect performance, the Lord in his children accepting the will for the deed. By which desire, will and endevour, though we do not perfectly *fulfill* the Law, yet we may be truly said to *keep* it. And if we have this unfained desire, sincere purpose, and upright endevour to please God in the duties of piety and charity, we shall be accepted of God, according to the covenant of grace, as true worshippers of God in holiness and righteousness. This caution is carefully to be remembred; otherwise, the greatest part of true Christians might seem to be excluded out of the covenant of grace, and out of the number of them that are redeemed by Christ.

The worship of God in holiness and righteousness.

Now this worship of God, which is the fruit

fruit and end of our redemption, is here notably described, by the parts and properties thereof. The parts are *Holiness* and *Righteousness*. For by holiness, you are to understand the duties of the first Table, *viz.* of piety and religion towards God: by righteousness, the duties of the second Table, which we owe unto men: And of these we are to speak, first, joyntly, of them both together, and then of either of them severally.

Holiness and righteousness, as they are here joyned together by the Holy Ghost, so in practise they may not be severed. Those that are in Christ are new creatures, 2 *Cor.* 5. 17. renewed according to the Image of God *in true holiness and righteousness*, *Ephes.* 4. 24. And in this place the Lord hath promised to give to those that are redeemed, to worship him, not in holiness alone, nor in righteousness alone, but in holiness and righteousness. And therefore those things, which God hath conjoyned, let no man sever, for these two are so conjoyned by God, that whosoever hath the one, hath the other; and whosoever hath not both, hath neither of them in deed and in truth. *He that loveth God, loveth his neighbour also*, 1 Joh. 4. 21. neither can a man love God in truth, that loveth not his brother also, as S. *John* argueth; *If any man say I love God, & hateth his brother, he is a lyar, for he*

that

that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? 1 *Joh.* 4. 20. for true is the old saying, ἐκ τοῦ ὁρᾶν γίνεται τὸ ἐρᾶν, *of seeing comes loving.*

Neither can a man love his neighbour as he ought, but he wil love God much more; For our brother is to be loved in the Lord; and for the Lord. And it was wel said of *Bernard*, *Licet aliquid diligere preter Deum, modo id diligamus propter Deum.* Now it is a rule in Philosophy, διὸ ὅπερ ὑπάρχει, ἐκεῖνο μᾶλλον ὑπάρχει, *for what any thing is, that is much more.* Therefore if we love our brother for Gods sake, then do we love God much more.

Here therefore two sorts of men are to be reproved. The former is of those, who would seem to be forward professors of religion and piety towards God, that are very backward in the duties of charity and righteousnes to their brethren: Such were the Pharisies, whom our Saviour called hypocrites, bidding us to beware of the leaven of the Pharisies, which is hypocrisie; For, saith he, *unles your righteousnesse exceed the righteousnesse of the Scribes and Pharisies, you shal not enter into the kingdom of heaven*, Mat. 5 20.

These men are wont to discover their hypocrisie, partly by their words, and partly by their works. By their words, being evil speakers, detracters & depravers of their brethren:

who

who with the same tongue bleſſe God, and curſe man, who is made after the ſimilitude of God, *Jam.* 3. 9. But the ſaid S. *James*, *Ch.* 1. 26. hath given his cenſure of theſe men.

For, ſaith he, *If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain:* By their works, cloaking under the ſhew of religion, hard dealing and deceipt; having *Jacobs* voice and *Eſau's* hands, ſcandalizing the profeſſion of religion by their hypocriſie. The Holy Ghoſt therfore, to diſcover ſuch hypocrites, when he would ſet down the marks and notes of men truly religious, deſcribeth them commonly by the duties which they perform to their brethren: making them the touchſtone, as it were, of their piety and religion towards God, *Pſal.* 15. and 24. *Jam.* 1. 27.

The other ſort is of thoſe, who profeſſing themſelves to be Chriſtians, are but civill honeſt men, void of piety and religion towards God. I ſpeak not againſt civill honeſty, which is very commendable and neceſſary; in ſo much as they who want it, are worſe then ſome of the heathen that know not God. For many of the Heathen were of a civill and honeſt converſation, yea, ſome of them excelled in morall vertues. But I would not have a Chriſtian to reſt, in a faire, outward, civill

civill converſation among men, as though no more were required of him. For if a man, profeſſing himſelf a Chriſtian, ſhall have no more in him then the Pagans who knew not God: can ſuch a one be eſteemed a ſound Chriſtian? Our love of men muſt proceed from the love of God; the ſtreames of our juſtice and charity towards men, muſt be derived from the fountain of piety towards God, *without faith it is impoſſible to pleaſe God. Hebr.* 11. 6. Without faith, without piety, without the fear of God, without repentance, the beſt actions of civil honeſt men, are but *ſplendida peccata.* The chiefeſt care of a Chriſtian muſt be to worſhip God, firſt in the duties of piety and religion; and ſecondarily, in the duties of righteouſneſſe and charity towards men.

But the meer civill honeſt man neither worſhipeth God in the duties of piety, nor yet in the duties of righteouſneſſe; which he performeth as a meer naturall man, without any reſpect or relation had unto God: And therefore cannot be ſaid in doing thoſe duties to ſerve God in righteouſneſſe, as not performing them in obedience to God, or for Gods ſake.

Now if they which want either of theſe are not to be deemed ſound Chriſtians, what ſhall we ſay of thoſe which have neither; yea,

yea, that not ſo much as ſeem to have either? prophane and wicked men, who profeſſing themſelves Chriſtians, that is to ſay, men redeemed by Chriſt, *turn the grace of God into wantonneſſe*, Jude 4. being *in name* Chriſtians, in deed Atheiſts; profeſſing themſelves *to know God, but in deed denying him, being abominable and diſobedient, and to every good work reprobate.*

Now we are to ſpeak of either of them ſeverally, but briefly, and in a word. For if I ſhould treat of them at large; under the title of *Holineſſe*, I ſhould diſcourſe of all the duties required in the firſt Table of the Decalogue; in all which we muſt think our ſelves bound to worſhip God, if we wil worſhip him in *Holineſſe*. And under the name of *Righteouſneſſe*, I ſhould treat of all the duties of the ſecond Table, all which we muſt endevour to perform to our neighbor in obedience to God, if we would be thought to worſhip or to ſerve him in righteouſneſſe.

But firſt, we are to ſpeak of Holineſs; becauſe that is the firſt and the greateſt Commandement, *Mat.* 22.38.

That holineſs is a fruit of our redemption, the Holy Ghoſt doth plainly teſtifie, *Rom.* 6. 22. Being freed from ſin, and made ſervants to God, *you have your fruit unto holineſſe*, and the end everlaſting life. And that it is

alſo

alſo the end of our redemption. S. *Paul* witneſſeth, *Epheſ.* 5. 27. *Col.* 1. 22. And as it is the fruit and end of our redemption and juſtification in part; ſo is it alſo a neceſſary forerunner of glorification. And therefore if we ſhall truly worſhip the Lord in holineſs, we may be aſſured, that the Lord hath redeemed us; and conſequently, as we have the fruit of our redemption in holineſs; ſo ſhall we have the end thereof, which is the ſalvation of our ſoules, *Rom.* 6. 22. *Apoc.* 20. 6. But contrariwiſe, if our converſation be unholy and unpure, as we want the fruit of our redemption, ſo ſhall we never attain to the end thereof, which is everlaſting life. For as the Holy Ghoſt witneſſeth, *Heb.* 12. 14. *Without holineſſe no man ſhall ſee God.*

Righteouſneſſe alſo, as hath been ſaid, is in part the fruit and end of our redemption, for being *freed from ſin, we become the ſervants of righteouſneſſe*, Rom. 6. 18. And therefore did our Saviour in his *body on the tree bear our ſinnes, that we dying to ſinne, might live unto righteouſneſſe*, 1 Pet. 2. 24.

But here ſome may object; if righteouſneſs contain the duties wch we owe to man, whether our brethren or our ſelves; how is it here ſaid, that we are to worſhip or ſerve God in righteouſneſſe? *Anſw.* This teacheth us that the

the duties which we owe to man, are to be performed in obedience to God, and for his sake, seeking and intending his glory therein. And being so done, he esteemeth them as done to himself, and accordingly doth he reward them: *Vis mereri Deum*, saith one, wouldst thou in thy duties to man indeere thy service to God; *fac quod facis propter Deum*. Do what thou doest for Gods sake. Now if our duties to man be done in obedience to God, then in performing them we serve God. If we do them for his sake, then in serving our brethren by love, we serve him much more. If seeking and intending his glory therein as the supreme end, we do them to glorifie him, and cause him to be glorified by others. If he esteem them as done to himself, then in the duties of love whereby we serve one another (*Gal.* 5. 13.) we do service to God; and such a service, as is more acceptable to him, then the outward duties of his own worship or services. For when the Prophet *Micah* was demanded this question: *Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rammes, or with ten thousand rivers of oyle? Shall I give my*

Aug. de S. Victor. to. 3. de Sacr. l. 2. part. 13. c. 11

first-

sir? shall I give my first-born for my transgression, the fruit of my body for the sin of my soule? The Prophet maketh answer, *He hath shewed thee O man what is good; and what doth the Lord require of thee, but to do justly, & to love mercy, and to humble thy self to walk with thy God? Mic.6.6,7,8.* The fast which God accepteth, is to fast from the sins of unrighteousnesse and oppression, and to performe the duties of charity and justice, *Esay 58.6,7.* Their Religion also God doth approve as pure and undefiled, who exercise the works of mercy and charity to those that are in misery, *Jam.1.27.* and such will he pronounce blessed at the last day, who have approved their faith and piety by doing the works of mercy and charity to the poor members of Christ, *Mat.25.34.40.* which he esteemeth as done to himself. And let me add this for the comfort of true Christians, who walk uprightly in a lawfull calling, though it be never so mean, that by doing the works of their calling justly in obedience to God, seeking Gods glory in the good of their brethren, they worship God in righteousnes. And let them assure themselves, that their lawful and honest calling is that station, wherein the Lord hath placed them to serve him in righteousnes. But they must remember withall, that they who so serve him in righteousnes,

must

must also, and that principally be carefull to worship him in holinesse. And this is to be understood of civill callings. But as touching the Ministers of Gods word, this may further be added for their comfort, that so many of them as with good conscience take paines in their function, whether in their private studies, or in their publique ministery, seeking to glorifie God in the edification of the Church, or the members thereof; they do worship God both in holinesse and in righteousnesse.

By this which hath been said it plainly appeareth, that howsoever we are freed from the curse, the rigor, the terror, & irritation of the Law; yet we are not freed from the obedience of the Law Morall. For freedom from obedience and righteousnesse, is the servitude of sin. But we are freed from the bondage of sin, that we may be enabled with upright hearts & willing minds to worship the Lord in holiness and righteousness. And therefore, howsoever carnall gospellers and Libertines, abuse the liberty which Christ hath purchased, as an occasion to the flesh, turning the grace of God into wantonnesse, to their own perdition: Yet devillish is the slander of the Papists, who calumniate the doctrine of the Gospell, as if we taught thereby that * men

* *Bellarm. Justif. lib. 4. cap. 5.*

are

are freed from obedience to all Lawes whatsoever, of God and man, yea, from the Decalogue it self. But this needeth no answer, it being evident to all the world, that we do urge the obedience of the Law Morall as wel as they do, and by better arguments and reasons, then they do. For their chief reasons are taken from the falsely supposed benefits of good works, that they satisfie for sin, justifie before God, and merit eternall life. But by these reasons they teach men to marre good works, and not to do them; for a good work done with the opinion of satisfaction, justification, or merit, is so far from being a good work, that it is odious and abominable in the sight of God; as being derogatoy to the most perfect satisfaction, and all-sufficient merit of Christ our Saviour.

But we among other arguments, take some from this text: Because our new obedience or practise of good workes is the fruit and end of our redemption. 2. Because it is an unseparable companion of our redemption and justification. 3. Because God hath sworn that he will give to them that are redeemed, grace to worship him in holiness and righteousness, and therfore, that works in them that are redeemed or justified, do follow necessarily by necessity of infallibility. And therfore it is impossible, the oath of the Lord being

true (which cannot possibly be untrue) that a man should be actually redeemed or justified, and yet have no care to practise good works, that is to say, to perform the duties of holiness and righteousness. But in other respects also, we do urge the necessity of good works, which we prove to be necessary also, *necessitate præcepti*, and so by necessity of Duty, which we owe, 1. unto God, to shew our selves obedient and thankfull unto him, and studious of his glory; 2. to our neighbour, and 3. to our selves: likewise *necessitate signi*, not only as they are the testimonies and tokens whereby we are to make our callings and election sure: But also, as they are the evidence according to which our Saviour will judge us at the last day. And lastly, *necessitate medii*: for although we are not justified by them, nor saved for them, yet they are the way wherein we are to walk toward our heavenly country; as *Bernard* well said, that they be, *via regni* the way to the kingdom, though not *causa regnandi*, the cause of obtaining the kingdom. For as the Apostle saith, *Ephes.* 2. 10. we are the *workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*, as in the way which leadeth to eternal life. This is the way, let us walk in it, *Esay* 30. 21.

CHAP.

CHAP. VII.

The properties of Gods worship, and first of the worshipping of God without fear.

THus much of the parts of Gods worship: now follow the properties. For it is not sufficient to do that which is good, but we must be careful of the manner also, that it be well done. It is not sufficient to worship God in the parts of his worship; unlesse they be performed in that manner, which God hath prescribed.

Our new obedience hath three properties: for therein we are to worship and serve God { without fear. before him. all the dayes of our life.

The first } respecting { our enemies, *without fear* of them.
The second } respecting { God. *before him.*
The third } respecting { the time, *all the dayes of our life.*

The first is ἀφοβία or spiritual security noted in the word ἀφόβως *without fear*. For without doubt this adverb is to be adjoyned in construction to the verb λατρεύειν and not to the participle ῥυσθέντας. For neither was the deliverer without fear, *Heb.*5.7. *Mar.*14. 33. *Luk.*22.43 44. nor the delivered, *Heb.*2. 15.

The second, uprightnes, or integrity noted in the words, *before him.*

The third, constancy or perseverance, noted in these words, *all the dayes of our life.*

As touching the 1. we must in the 1. place endevor to explain the true sense & meaning of the words. For at the first sight it may seem not well to agree with other places of the Scripture, wherin fear is highly commended. For first, the fear of God is the *beginning*, or chief point of *wisdom*, that is, of true piety, *Psal.*111.10. *Pro.*9.10. *Job.*28.28. By it, as a bridle, men are restrained from evill, (*for the fear of God is to depart from evill*, Pro.8.13.) which bridle being cast off, men run headlong into sin; see *Gen.*20.11. how then can this be promised as an especiall blessing to worship God without fear?

2. S. *Pet.*1. *Epist.*1.17.18. saith, We are therefore to *passe the time of our pilgrimage in fear, because we know that we are redeemed by the blood of Christ.* Here the Lord promiseth, that he will give us, that we being redeemed by the blood of Christ, shall worship him without fear; so *Esay* 43.1. *Fear not, for I have redeemed thee.*

3. *Solomon*, Pro.28.14. pronounceth him *blessed who feareth alwaies*: here *Zachary* expounding the blessednes, which was promised in *Abrahams* seed, saith, it is to worship God without fear.

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4. S. *Paul* exhorteth us, because we have such promises, that to us being redeemed by Christ, God will be our Father, &c. *to perfect our sanctification in the fear of God*, 2 Cor. 7. 1. and else-where he admonisheth the redeemed, whose salvation was already begun, to work out their salvation with fear and trembling, *Phil.* 2. 12. here the Lord promiseth the redeemed, that they shal worship him without fear.

5. *Psal.* 2. 11. and 5. 7. God is to be worshipped with fear.

6. Carnall security, which is the want of fear, is, as it were, the cradle of the Devill, wherein he rocketh men asleep to their perdition; and it is a brand or mark of the wicked, not to have the fear of God before their eyes, *Rom.* 3. 18. how then can the want of fear be promised as a blessing?

For answer to this objection, we are to distinguish, both of *fear*, and of the *want of fear* or security. Fear is to be distinguished, both in respect of the object, and of the subject. The object, that is, the party or the thing feared: The subject, that is, the person who feareth.

1. First in respect of the party feared. For there is a fear of God, & there is a fear of our enemies. God hath delivered us from the hand of our enemies, that we should worship

him without fear, not of *Him*, but of *them*. For as he hath redeemed us from the service of our enemies, that we might serve him, so he hath freed us from the fear of them, that we may fear him alone, and hereunto appertaineth that place of *Esay*, *Chap.* 43. 1. *Fear not* (to wit, thine enemies) for I have redeemed thee.

But this ἀφοβία or want of fear in respect of our enemies, which is a doubtfull fear, may be understood, either metonymically, *without cause of fear*, or properly, *without fear it self*. And so there are two degrees of this ἀφοβία or want of fear; the former, implying the certainty of the object; the latter, of the subject: the former pertaining to all true beleevers, though but Incipients, whose salvation is certain and sure (which I call the certainty of the object) though they perhaps be not as yet, nor at all times certain, nor sure of it. The other belonging to proficients, or grown Christians. Of the former, you may with *Theophylact* understand the word ἀφόβως without fear, as signifying ἀκινδύνως *without danger*, or cause of fear: So are they said to be secure, or without fear, who are in safety and out of danger, as all the faithfull are, being kept safe by the power of God through faith unto salvation, 1 *Pet.* 1. 5. Of the latter, *Beza* understandeth the

word

word ἀσφαλῶς as signifying ἐν πεποιθήσει in confidence or assurance, *Ephes.* 3. 12. Or as the Apostle speaketh, *Titus* 2. 13. in assured expectation of salvation; which ἀσφάλεια or fearlesness, is a cõsequent of the former, That being the foundation of This, whē we know our selves to believe. For if we believe that we are out of danger, we will also be without fear, and according to the measure of this beliefe, is the measure of this security, or want of fear, and this degree seemeth to be implyed in the Hebrew verb *hithbaracu*, Gen. 22. 18. as I noted before.

And this I called the certainty of the subject.

This place therefore is to be understood of the fear of our enemies, that we are to worship God without fear of them; and not of the true fear of God: which all those places, which were objected, as commending fear, did speak of, which true fear of God this ἀσφάλεια in not fearing our enemies, is a fruit and effect. For he that feareth God truly, needeth not to fear any thing else, according to that, *Prov.* 14. 26. *In the fear of the Lord is strong confidence.*

2. In respect of the thing feared: fear is either of the evill of *punishment*, or of the evill of *sinne*. But this distinction is the same in effect, with that distinction of fear in re-

ſpect of the ſubject, whereof I am now to ſpeak.

3. In reſpect of the ſubject, that is, the perſons fearing. Fear is either of

- Bond-ſervants who are under the Law, which is a ſervile or ſlaviſh fear.
- Sons, who are not under the Law, but under grace, which is a ſon-like or filiall fear.

The former is properly called *metus*, whoſe effect is *metuere ab aliquo*, to be afraid of the object, that is, feared. The other is *timor* (of τιμὴ) whoſe effect is to fear or to reverence the object feared. The former is a fearfull expectation of ſome evil from the party feared: the other is an awfull reverence of the party feared, not to offend him by doing evil: ſo that the formall object of the former, is *malũ pœnæ*, the evil of puniſhment, in regard whereof they are afraid of God: of the other, *malum culpæ*, the evil of ſin, in regard whereof they fear to offend or diſpleaſe God. The former is rather *metus pœnæ*, then *timor Dei*, fear of puniſhment, rather then of God, For if there were no puniſhment, they that have but this fear, would not fear to offend God.

Oderunt peccare mali formidine pœnæ.

The other out of the love of God & of goodneſs, though there were no puniſhment to be feared feareth to offend. *Odi-*

Oderunt peccare boni virtutis amore.

The former being πνεῦμα δουλείας *the spirit of bondage*, Rom. 8. 15. and πνεῦμα δειλίας *the spirit of fearfulness*, 2 Tim. 1. 7. is a fruit and effect of the Law, forcing and compelling those that are under it to yeeld some outward obedience for fear of punishment. The other is a fruit of the Gospell, and of faith; when a man being perswaded of Gods mercy and goodness towards him in Christ, feareth to offend so gracious a God, and mercifull Father, according to that, Psalm. 130. 4. *There is mercy with thee that thou maist be feared.*

Of this son-like fear, there is no question, but that we are to worship God therewith, *Psal.* 2. 11. 5. 7. Nay, we cannot worship God aright without it, *Deut.* 6. 13. *Thou shalt fear the Lord thy God, and serve him:* this being one of the chiefest things required in his service, *Deut.* 10. 12. *Eccles.* 12. 13. and is therfore called *caput sapientiæ*, the very chief point of wisdom, that is, of true piety and godliness, *Psa.* 111. 10. *Pro.* 9. 10. Of the other, there may be a question; whether God hath promised to those that are redeemed; that they shall worship him without all servile fear; seeing that it is profitable, that men should be restrained from sinne by feare of punishment. And to that end doth

the Lord threaten judgements and punishments to terrifie and to deterre men from sinne.

To this I answer, as I delivered before in the doctrine of redemption, that our Saviour in delivering us from the terrour and coaction of the Law, doth free us also from servile fear, but we are to consider *quatenus*, how far forth. For such as is our redemption (I speak of it passively, as it is in the redeemed) such is our freedom from servile fear; to wit, inchoated or begun in this life, and increasing by degrees; compleat, and perfect in the life to come, which is called our full redemption; which being not totall in this life, doth not free us totally from this servile fear. Full and perfect charity indeed casteth out this fear, and he that thus *feareth, is not perfected in charity*, 1 *Joh.*4.18. But whiles the reliques of sin, or rather the *body of sin* remaineth in us, whiles we are in part flesh, as well as spirit, we have not perfect charity.

And therefore so far forth, as we are flesh, we are subject to servile fear: yea, so far as we are carnall, we are servants, *Rom.*7.14.23. but so far forth as we are spirit, we are freed from that fear, as not being under the Law, but under grace: Yet because concupiscence and the corruptions of the flesh, still abide in us; it was expedient for the subduing and morti-

mortifying of the flesh, that we should in some part be obnoxious to this fear. To which end, the rest also of our spirituall enemies, though they be overcome, and we delivered out of their power, are still left to encounter us: that we standing upon our guard, and exercising and maintaining a spirituall warfare against them, may at length triumph over them, and receive the crown promised to those that overcome.

In the mean time we are freed from this servile fear by degrees, from the time of our justification to our glorification, as our faith, hope and charity do encrease, by encrease whereof we are more and more enabled to worship God, as without fear, so also with willing and cheerfull minds. And therefore we are to be stirred up to labour for the encrease of these graces in us, that our fear may be diminished, and our assurance encreased; wherein our happiness in this life doth consist.

Security likewise is two-fold, { Carnall. / Spirituall.

The carnall security is, when a man being void of grace, and of the true fear of God, and destitute of faith, hope and charity, goeth on carelesly in his sinnes without repentance, presuming of Gods favour, and his own salvation.

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The ſpirituall ſecurity, as I diſtinguiſhed before, is either of the object, ſignifying the ſpiritual ſafety of the faithful, becauſe there is no condemnation to them that be in Chriſt. In regard wherof, they worſhip God ſecurely, or without fear, that is, ἀσφαλῶς or ἀκινδύνως without danger, or cauſe of fear. The ſpirituall ſecurity, in reſpect of the ſubject, is, when a man being juſtified before God by faith, and aſſured in ſome meaſure of his favour, as knowing himſelf to have received grace to believe, and having peace of conſcience, worſhippeth God in aſſured expectation of everlaſting life. And of this ἀσφάλεια or ſpirituall ſecurity, the Holy Ghoſt ſpeaketh in this place.

The ſumme of that which hath been ſaid by way of expoſition, is this: that God hath promiſed to give the faithful, being redeemed by Chriſt, to worſhip him without fear, not without the true fear of God (for that is a chief part of his worſhip) but without fear of their ſpiritual enemies; and namely, without fear of damnation: and that in two degrees, ſo that they may worſhip him without fear, that is, without cauſe of fear, ſecurely and ſafely without danger, becauſe their ſalvation is certain and ſure, there being no condemnation to them that are in CHRIST JESUS.

Secondly,

Secondly, without fear it ſelf, namely, of their enemies, from whoſe power they believe themſelves to be redeemed, and conſequently, from the ſervile fear of God, performing a worſhip unto him, not of bond-ſlaves (who are under the dominion of the Law) forced and extorted from them by ſervile fear, but the ſervice of ſons yeelding voluntary obedience. Not that we are delivered from ſervile fear altogether, and at once, in this life, but by degrees, according to the meaſure of our faith, hope, and charity, wherwith we being indued in ſome good meaſure, ſhall worſhip the Lord ſecurely, or in ſecurity, not carnall, but ſpirituall, and conſequently not in fear of damnation, but in expectation of everlaſting happineſs.

Now this being the principall point in this whole text, and the chief thing wherein the happineſs promiſed in Chriſt, the promiſed ſeed, doth conſiſt in this life; viz. *to worſhip the Lord without fear:* Therefore as I have ſtood the longer in explaining the words; ſo I will endevour to ſet down the doctrines and uſes, which are to be made of this point.

CHAP.

Chap. VIII.

The first doctrine concerning the certainty of salvation.

THe first doctrine: that there is a two-fold certainty of salvation of all those that truly believe in Christ. The former is called the certainty of the object, in regard whereof, the salvation of al that truly believe, is sure and certain, though they perhaps be not assured thereof. For this is the main promise of the Gospel, that *Whosoever doth truly believe in Christ shall not perish, but have life everlasting*, Joh. 3. 16. *To my sheep* (saith our Saviour) that is, to all the faithfull, *I will give eternall life, and they shall never perish, neither shall any be able to pluck them out of my hands*, Joh. 10. 28. Saint *Peter* testifieth, 1 Epist. 1. 5. that the faithfull *are kept safe by the power of God through faith unto salvation.* And the Apostle *Paul*, *Rom.* 8. 1 That *there is no condemnation to them that are in Christ Jesus.*

And in this place the Lord by oath assureth them, that they *shall worship him without fear*, that is, without cause of fear at the least, *all the dayes of their life*; yea, such is the certainty of their salvation, who truly believe, that the Holy Ghost doubteth not to affirm,

that

that they have eternall life, Joh. 6. 47. 54. 1 *Joh.* 5. 11, 12. and that *they are paſſed from death to life, Joh.* 5. 24. and that, whom the Lord *hath juſtified, he hath alſo glorified, Rom.* 8. 30.

The latter is the certainty of the ſubject, when a faithfull man, ſoundly applying the promiſes of the Goſpel to himſelf, is perſwaded, and in ſome meaſure aſſured of his ſalvation, for he that knoweth himſelf to believe, may apply the promiſe to himſelf, and by appliration be aſſured of that which is promiſed.

This certainty of perſwaſion, or aſſurance, ſome call *ſpecial faith*; *ſpecial* I ſay, firſt, in reſpect of the object, which is Chriſt, and is therefore called ſometimes *the faith of Jeſus Chriſt, Rom.* 3. 22. 26. *Gal.* 2. 16. 2. 3. 22. *Phil.* 3. 9. ſometimes *faith in Chriſt, Act.* 20. 21. 24. 24. 26. 18. *Gal.* 3. 26. *faith in his blood, Ro.* 3. 25. For although by that faith, which doth juſtifie, we do believe al the Articles of faith, and the whole word of God, and every part and parcell thereof, containing threatnings as well as promiſes; yet the object of it, *quatenus juſtificat*, is Chriſt. For it juſtifieth, as it is the inſtrument to receive Chriſt, who is our righteouſneſſe. Secondly, and more eſpecially it is called *ſpeciall*, in regard of the effect, which is, ſpecially to apply Chriſt unto

our

our selves. And this speciall Faith is a degree of that assurance, which the Grecians call πληροφορίαν τῆς πίστεως in some more, in some lesse, which some Divines, both Protestants and Papists, not curious to speak so distinctly and properly as they might, have called *fiduciam*, or *assensum fiducialem*; affirming this special Faith to be *affiance*: when indeed *fiducia* is not Faith, but a necessary and inseparable fruit thereof. So inseparable, that sometimes it seemeth to be implyed in the phrase of *believing in Christ*. For to believe in Christ implieth three things: First, to believe that Christ is the Saviour of all that believe in him; secondly, to believe that he is my Saviour, which is the special faith; and from this followeth the third, as a necessary fruit and effect; that because I believe he is my Saviour, therefore I put my trust and affiance in him for my salvation. But though it be an inseparable fruit of faith, yet it is not to be confounded with it. For faith is the cause, affiance the effect. For by faith we have affiance, *Eph.* 3. 12. upon which place *Beza* noteth, that they are deceived, who confound faith and affiance. Faith, is a perswasion or assurance of the mind, though working upon the heart: Affiance, is an affection of the heart, though proceeding from the assurance of the mind. The seat therefore of faith is the mind,

or

or intellectuall part; of affiance, the heart, which is the seat of the affections. And as it subject they differ, so also in the object; the object of faith, being *verum*: of affiance, *bonum*: there being little difference betwixt it & *hope* in respect of the time to come, which are oft in the Scriptures confounded, the same word *Batach* being translated sometimes to *trust*, and sometimes to *hope*. Notwithstanding in the behalf of some of our Divines, it may be said, that when they call this special faith, *fiduciam*, or fiduciall assent; they mean nothing else but a certain perswasion or assurance of that which is believed.

This speciall faith the Papists abhor and scorne, and yet cannot deny, but that true Christians ought to labor for assurance, namely the assurance, not of faith, but of hope. They must have a kind of hope, that their sins be remitted, and that they shal be saved; but they may not believe the remission of their sins, or eternall life, as belonging to themselves. Howbeit all their assurance is meerly conjecturall and uncertain: Neither can they have any sound assurance of hope unless first they had assurance of Faith, for Faith is the foundation of hope, and the *ὑπόστασις the substance of things hoped for*, Heb. 11.1. But howsoever the Papists do scorn the speciall Faith; yet it is a certain truth, that there is

not

not any grace, either more profitable to the faithfull, or more necessary. For as all other saving graces in the faithfull, proceed from Faith, first apprehending, and after applying Christ unto themselves, in so much, that without it there is no other saving grace: so according to the measure of it, such is the measure of all other saving graces.

That peciall Faith, which the Holy Ghost worketh in us, by *shedding abroad the love of God in our hearts*, (that is by perswading our soules of the love of God towards us in Christ) produceth the love of God, (for *therefore do we love God*, because we are by Faith perswaded that *God loveth us first*) and consequently, the love of our brother for Gods sake. *Charity, which is the end of the Commandement, proceeding from faith unfained*: It worketh in us affiance. For when we believe that Christ is our Saviour, we rest upon him for salvation. It worketh in us hope; for when we believe, that the promises belong unto us, we expect the performance. Faith having begotten affiance and hope, and working by love, begetteth zeale, peace of conscience, *Rom.* 5. 1. rejoycing in God, and joy in the Holy Ghost, thankfulness, voluntary and cheerfull obedience, patience, and comfort in afflictions, &c. And indeed, how can a man *love his neighbour* for

Gods

Gods sake, who loveth not God much more? how can a man *love God* as he ought, who is not perswaded of Gods love towards him in Christ? which perswasion is this special Faith. And if he cannot love God without Faith, much lesse can he have the *zeale* of God: for zeale is the fervency of love. How can a man have *affiance* in Christ, and rest upon him for salvation, who is not by Faith perswaded, and in some measure assured, that he is his Saviour? How can he hope and wait for the performance of the promises, that doth not believe that they belong unto him? Faith being the substance of things hoped for. How can a man have true peace of conscience, who is not perswaded, that God is reconciled to him? How can a man *rejoyce* in God, who is not assured of Gods favour towards him? How can a man *trust in God*, that is not perswaded of Gods goodnes towards him? How can a man be *thankfull* unto God, who is not perswaded of Gods love and bounty towards him? How shall they *fear God* as sons, that is, fearing to offend so mercifull a Father, who are not perswaded that he is their Father in Christ? Or when they have sinned, how shall they be encouraged to *return* unto him, if they be not perswaded of his fatherly respect to them? How shall they perform voluntary and cheerful *obedience*,

who

who are not perſwaded that their endevours are accepted of him? How ſhall they *pray*, who do not believe they ſhall be heard? Or as the Apoſtle ſpeaketh, *How ſhall they call upon him in whom they have not believed?* Rom. 10. 14. How ſhall they *patiently* and comfortably bear afflictions, who are not perſwaded they be fatherly chaſtiſements, or trials proceeding from Gods love, and tending to their good? Finally, with what heart can men *worſhip* God, who are not perſwaded, that their ſervice is accepted of him.

And as it worketh all other graces in us; ſo according to the meaſure of our Faith, ſuch (as I ſaid) is the meaſure of all other graces. For the more a man is perſwaded of Gods love and favour towards him in Chriſt, (that is, by how much the greater is a mans ſpeciall Faith) ſo much the more he *loveth* God, and his neighbour for Gods ſake; ſo much the more is he inflamed with the *zeale* of God: ſo much the more confidently doth he *reſt* upon Chriſt for ſalvation: ſo much the more he *hopeth* for, and expecteth the good things promiſed: ſo much the more he *rejoyceth*, and glorieth in God: ſo much the more he is *thankfull* to God for his goodneſſe: ſo much the more he *truſteth* in God, ſo much the more he *feareth* to offend ſo gracious a God, and ſo mercifull a Father:

or

or having offended, he will so much the sooner *return* unto God: so much the more *patiently* & comfortably he beareth afflictions, saying with *Job*, *Though he kill me, yet will I put my trust in him*: *Job* 13.15. So much the more *willingly* and cheerfully will he obey and serve the Lord.

Wherfore it is evident, that they which renounce this Faith, as the Papists do, discover themselves to be void of all saving graces, and to have no truth nor power of religion in them. But whatsoever they think or speak of speciall Faith, let us know and acknowledge these three things: First, that it is the duty of every true Christian, that doth truly assent to the doctrine of the Gospell, to *apply* also by special Faith the promises of the Gospell unto himself. For this is most profitable, most comfortable, most necessary. Profitable, because from this application of Faith, all other graces do proceed; as hath been said. Comfortable, because by this application, we grow to assurance, as shall be shewed. Necessary; first, because That beliefe or assent is not lively and effectuall (as you shall heare) which is not joyned with a desire to apply CHRIST to thy self, and with a resolution to acknowledge him to be thy SAVIOVR, and to rest upon him for salvation: For although he,

which

which at the first believeth only by assent, doth not yet actually apply the promises of the Gospell to himself; yet that assent, if it be lively and effectuall, worketh both an earnest desire, and setled resolution of application. 2. He that knoweth himself to believe by a true assent, and refuseth to apply the promises to himself, he maketh God a lyar, as shall be shewed. 3. Where this application is not at least in desire, resolution, and endevour, there is no other saving grace, as I have proved.

The second thing, which we are to take notice of, is that it is the chiefest comfort, and indeed *happinesse* of a Christian in this life, by speciall faith to be assured of the eternall love and favour of God in Christ. For so *Zachary* in this place expoundeth our blessednesse to be this being redeemed by Christ to worship God *without feare* &c.

The third, that seeing it is a thing so profitable, so necessary, and so comfortable that our happiness is to be repo'ed therein: it is therefore our duty to do our best endevour, to attain unto the assurance of salvation, and to this speciall faith: or as the Apostle *Peter* exhorteth in other words, *to give diligence to make our calling and election sure.* 2 *Pet.* 1. 10. or as the Apostle *Paul* speaketh, 1 *Tim.* 6. 19. to *lay up in store, a good foun-*

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dation against the time to come, that we may lay hold upon eternall life. For though the Apostle in that place doth by this argument exhort them that be rich to works of charity: yet his meaning is not, that those works are the foundation; but that we by doing of them, may gather assurance to our selves of our justification and salvation, as by testimonies and evidences of our faith: which assurance of speciall faith is so sure a foundation against the day of triall, as they who have built thereon, cannot by any temptation be removed. but like mount *Sion* stand fast for ever, or like to three-square or triangular bodies, which, howsoever they be tossed and turned, keep alwayes their positure, which is *undique sursum.*

Now you must not think, that full assurance is obtained at the first, or at once, but we must attain unto it by divers degrees.

And first we are to know, that the ordinary way to exaltation by sound comfort and assurance, is *Humiliation*: according to that generall rule given by our Saviour, after he had reported the notable humiliation of the penitent Publican (which rule is also delivered in divers other places of Scripture) that, whosoever exalteth himself shall be abased: but he that humbleth himself shal be exalted, *Luke* 18.14. S. *Peter* therefore having signified,

nified, *that the Lord resisteth the proud, but giveth grace to the humble*, inferreth this exhortation: *humble your selves therefore under the mighty hand of God, that he may exalt you in due time*. 1 *Pet.*5.5,6.

This work of humiliation, the Holy Ghost ordinarily worketh in Gods children by the ministery of the Law, whereby he revealeth unto us our miserable estate in our selves, in respect both of our sinnes, (*for by the Law commeth the knowledge of sinne* Rom.3.20.) and also of the punishment, denouncing the fearfull plagues of God for sinne, both in this life, and in the world to come. Thus when *Peter* had declared to the Jews their hainous sin in crucifying Christ; they *were pricked in their hearts*, and said to the Apostles, *Men and brethren what shall we do? Act.*2.23. 36.37. When the Prophet *Nathan* had by a Parable, which he applied to *David* the King, aggravated his sin, saying, *thou art the man: David* both privately testified his humiliation to the Prophet, saying, *I have sinned against the Lord*; 2 *Sam.*12.7.13. and also publiquely professed the same, *Psal.*51. But of humiliation for sinne, the Publican is propounded as a notable pattern for imitation, *Luke* 18.13. And as for humiliation wrought by denunciation of judgments, consider the example of *Josias*, 2 *King.*22.11.13.19.

Of

Of the *Ninivites*, *Jon.*3.5,6. In like manner ought we to be humbled before God, when we consider that our sins are so hainous and detestable in the sight of God, that nothing could satisfie the justice of God, or appease his wrath for them, or expiate the guilt of them, but the death and sufferings of the Eternall and only begotten Son of God. Of which death of Christ the blame is to be laid upon our sins, as the meritorious cause, rather then upon those, who were but the instruments of his death. For by our sins we nayled Christ upon the Crosse; by our sins we pierced the precious body of Jesus Christ: we are the men that crucified our blessed Saviour Let us therefore pray to God, that he would poure upon us *the spirit of grace and supplication, that looking upon him whom we have pierced, we may mourn for him* (being put to death for our sins) *as a man mourneth for his only son*, Zach.12.10. And if the denunciation of Gods temporall judgements ought to humble us before God; how much more ought we to be humbled at the consideration, both of the temporall plagues denounced in this world, and also of eternall torments in hell?

But when these ordinary means of humiliation, by the ministery of the Law, will not prevaile; it pleaseth God sometimes, by means

extraordinary, or at the least, not so ordinary, to draw men unto him, as it were, by a strong hand, adding to the Ministery of the Word, sometimes afflictions and crosses, and, sometimes terrors and anguish of conscience. By afflictions *Josephs* brethren were brought to acknowledge their sinne, *Gen.*42.21. *Manasses* when he was in affliction, greatly humbled himself before God, 2 *Chron.*33.12. So did the prodigall son, *Luk.* 15.18. according to that, *Esay* 26.16. *Hos.*5.15.

By terrors also sometimes men are humbled, as *Peter*, *Luk.*5.8,9. being affrighted, when by the miraculous draught of fishes he was brought to acknowledge the Divinity of our Saviour Christ: much more the Gaolour, *Act.*16.27.29. And most of all S. *Paul*, *Act.*9. 6. 9.

But here we must beware of an erroneous and dangerous conceipt of some, who run into contrary extreams. For as they imagine none to believe, who have not full assurance; so they think none to be humbled as they ought, or effectually called, who are not drawn, either by grievous afflictions, or by the terrours of their conscience, to the brink of despaire, as though there were no hope of salvation for them. Indeed it is good for a man to be much humbled in himself, and as *Job* speaketh, to *abhor himself*, repenting *in dust*

dust and ashes, and to acknowledge that in himself, or by his own means, there is no hope of salvation. But it is either great ignorance, or forgetfulnesse of Christ, to acknowledge no means whereby to be saved; or if a man acknowledge Christ, it is great infidelity to think that his sins, which are but finite, (though many and great) are more and greater then the mercies of God, and merits of Christ, which are infinite. Therefore to be humbled is a fearfull sin, and perhaps a greater sinne, then any for which he is humbled. Notwithstanding this may be said for the comfort and profit of those whom God doth draw by a strong hand, that is, by grievous afflictions, either outward, or inward (which are indeed the most grievous; for a wounded * conscience who shall bear) I say, first, for their comfort, that the Lord doth sometimes so cast down those whom he purposeth most of all to exalt; and that they sometimes do prove the most zealous Professours of Religion, and the worthiest instruments of Gods glory; as you see in the example of *Paul.*

For their profit they are to be advised, that when they are afflicted either outwardly or inwardly, they would first acknowledge the hand of God, by what

* *Prov.* 18. 14. The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?

means soever the affliction doth happen unto them, and not to seek to remove the hand of God afflicting them; if outwardly, by indirect or unlawfull means; if inwardly, by worldly and carnal delights; but to labour, that the end which God propoundeth in afflicting them, may be atchieved. 2. That they would humble themselves under the mighty hand of God, whom they have provoked to anger against them; labouring to call to mind their sins, whereby they have offended God; to confess them particularly, to bewaile them, and to be sorry for them, because by them they have displeased God, and pierced our Saviour: earnestly and heartily to pray to God for the remission of their sins, for Christ his sake; to promise, purpose, and vow amendment for the time to come. Thus *confessing their sins, and forsaking them, they shall be sure to find mercy*; and humbling themselves, they shall be exalted, *Prov.* 28. 13.

But as I said, ordinarily, the Lord worketh humiliation by the ministery of the Law. Now, that we may be humbled thereby, we are not only to believe the sentence of the Law, denouncing the terrible *curse* of God, against *every one that doth not continue in all the things which are written in the Book of the Law, to do them*, Gal. 3. 10. to be true, but also to apply it to our selves, after this manner:

manner; seeing this is most true, as being the undoubted Word of God, that every man in himself is subject to the fearful curse of God, both in this life, and in the world to come, who doth not perform the three degrees of obedience contained in this sentence, that is, to *Do* the things commanded, to do them *all*, and to *continue* in doing all; therefore it cannot be denied, but that in my self I am most accursed; who, to the not performing of these three degrees of obedience, have added the three contrary degrees of disobedience. For I have not only not done the things commanded, but also I have done the things forbidden: I have not only not kept all Gods Commandements, but also I have broken them all: I have not only not continued in perpetuall obedience, but I have also continued in a perpetual course of disobedience. O therefore wretched man that I am, and in my self thrice accursed! O that I were delivered from the fearfull curse! O that I were freed from this wofull state of damnation!

Thus by applying the sentence of the Law to themselves, men come to see and acknowledge their own damnable estate in themselves; whereby they are forced to seek for salvation out of themselves, in Christ; especially, if to the application of the sentence of the

Law, they adjoyn a serious consideration of the day of judgement (which the Apostle calleth the *terrour of the Lord.*) at which time *all of us shall appear before the judgement seat of God, to receive according to those things which we have done in the flesh*, 2 Cor. 5. 10, 11. But without this application, men not seeing nor feeling their own misery, neglect the promises of the Gospell, not caring to apply them to themselves: but most ungraciously suffring the most precious blood of Christ, as much as in them lyeth, to be spilt in vain; as it is in vain to them, unto whom it is not applied. But when by the pædagogie of the Law, which is a School-master unto Christ, *Gal.* 3. 24. men are brought to see and to feel their misery: O then how beautiful are the feet of those who bring glad tidings of salvation! How acceptable is the promise of deliverance to them that are captives; of justification, to them that in themselves are accursed! Of salvation, to them that are lost! In respect of these, the Kingdom of God is said to *suffer violence*, and these are they which *with violence take it to themselves*, Mat. 11. 12.

Thus then being schooled by the Law, by which the Holy Ghost worketh in us the Legall faith, which is a preparative to the Evangelical, we become fit auditors of the Gospel, by

by which the Holy Spirit worketh in us the grace of justifying faith. And therefore in the next place we must be diligent and attentive hearers of the Gospell, by the hearing whereof * commeth faith. In which regard, as the Gospell is called the *Word of faith*: so also the Preachers of it are not only termed *Ministers, by whom you believe*, 1 Cor. 3. 5. but also are said to *justifie* men, *Dan.* 12. 3. and to *save* them, 1 *Tim.* 4. 16. 1 *Cor.* 9. 23. as being the instruments of the Holy Ghost, working in us the grace of faith, by which we are justified and saved.

By the * Ministery of the Gospel, the Holy Ghost worketh in us the grace of faith in two degrees; The former is of *assent*, the other of *application*. As touching the former: the Holy Ghost having prepared us by the Law, doth in the ministery of the Gospell, first, reveale unto us the mercies of God in Christ. Secondly, he stirreth us up by the Ministers of reconciliation to embrace Gods mercies, 2 *Cor.* 5. 18. 20. and to be reconciled to him: And thirdly, having thus *knocked*, as it were, at the door of our hearts, he himself doth *open* our hearts, *Apoc.* 3. 20. as he did

* Being prepared by the Law, and other legall means, we must attend to the Gospel, *Rom* 10. 8. 17
* By which the Holy Ghost worketh in us faith, and that in two degrees.

the heart of *Lydia*, *Act.*16.14. not only to attend, but as the word προσέχειν also signifieth to *assent* unto, or to believe the Gospel. Neither is it to be doubted, but that by that phrase is meant, that the Holy Ghost did work in her the grace of faith.

And as touching the latter; the Holy Ghost having opened our hearts to receive Christ, by a true, willing, and lively assent (which is the condition of the promise:) he teacheth us to apply the promise unto our selves, as belonging to us.

Here therefore three things are to be done: 1. We are to believe in Christ by a lively assent to the promise of the Gospell. 2. So believing in Christ, we are to apply the promises of the Gospell to our selves. 3. Having by application attained to some assurance, we must give all diligence, that this assurance may more and more be encreased.

As touching the first: we must be very carefull, that our assent to the doctrine of the Gospell, promising salvation to all that believe in Christ, be *willing*, *true*, *lively*, and *effectuall*: otherwise, though we may believe that Jesus the Son of the blessed Virgin *Mary*, is the Son of God, and Saviour of all that shall be saved (which not only hypocrites, and wicked men, but the Devils themselves after a sort believe) yet we cannot truly be

said

said to believe in Christ. First therefore it must be a *willing* assent, and therefore *approving* what we believe; not forced, as that of the devils, and of some wicked men; who being convicted with the evidence of the truth, do, whether they will or no, know and believe the truth of the Gospell, and with horrour acknowledge it, *Jam.* 2. 19. *Mat.* 8. 29. Secondly, it must be true, lively, and effectuall. For as there is a two-fold knowledge, the one literall, swimming in the brain, informing the judgment, but not reforming the heart and the conversation, serving only to purchase the more stripes: *Luk.* 12. 47. the other spirituall, not only informing the judgment, but also reforming the heart, and conforming our lives to the practise of that which we know (which in Divinity is accompted the only true knowledge, 1 *Joh.* 2. 3, 4. for the other, though in regard of the object it is true, because it is the knowledge of the truth; yet it is not true formally, and in respect of the efficacy, or of the effect: So faith, which sometimes goeth under the name of *knowledge or acknowledgment*, may be distinguished. For there is a counterfeit, idle, & dead faith; which, having neither *root*, nor *fruit*, is uneffectuall, either to justification, or to sanctification; which is the faith of hypocrites, and of all carnall and worldly Professours,

which the Papists themselves call *fidem informem*. And there is a true, lively, and effectuall faith, (which the School-men call *formatam*, and not amisse, saving that they hold Charity, which, as I have shewed, is a fruit and effect of faith, 1 *Tim.* 1. 5. to be the form thereof,) by which we receiving Christ, and being rooted in him, or engrafted into him, do receive from him spirituall life, *Gal.* 2. 20. For having, by faith, union with Christ, we have also communion with him, both in his merits to our justification, and in the vertue of his death and resurrection, to our sanctification, *Rom.* 6. 3, 4, &c. *Phil.* 3. 9, 10. Now this Assent is effectuall to justification, when by it we receive Christ, who is our righteousnesse. For when this beliefe is willing, lively, and effectuall, we do receive Christ not only in our judgements, by this true and lively assent; but also this lively assent working both on the heart and the will, we receive him in our hearts by an earnest desire, that he may be applied unto us, and we made partakers of him, (which desire we expresse in hearty prayer) and in our will, by resolving to acknowledge him, to be our Saviour, and to rest upon him for our salvation. For can a man truly and effectually believe, that in himself, and without Christ he is accursed, according to the sentence of the Law,

and

and that in Christ, if he believe in him, he shall be happy and blessed, according to the doctrine of the Gospell: and not desire both to be freed from that damnable estate, and to be made partaker of happiness in and through Christ? can a man truly and effectually believe, that being in himself accursed, he shall, notwithstanding the curse of the Law, notwithstanding the testimony of his own accusing conscience, notwithstanding the accusations of Satan, become happy and blessed in Christ, if he shall believe in him; and not resolve with himself, that, whatsoever the Law, his own conscience, or the Devill can object to the contrary, he will acknowledge Christ to be his Saviour, and rest upon him for salvation? For as the understanding, when it conceiveth any thing to be true, not by evidence of reason, but by the authority of God speaking in his Word, as in matters of faith, hath the concurrence of the will, acted by the Spirit of God, willingly to assent thereunto: So when the understanding, enlightned by the Holy Ghost, conceiveth and judgeth any thing to be good, it commandeth the will to embrace it, the will ordinarily following the judgement of the practick understanding.

To sanctification it is effectuall, as it is a grace of regeneration, 1 *Joh.* 3. 3. purifying the

the heart, and working by love, and transforming a man into a converſation anſwerable to that which he doth believe, and therfore is ever joyned with repentance, which the Holy Ghoſt regenerating us, with it, and by it worketh in us: and therefore a lively faith is never ſevered from repentance, nor repentance from it; for as we cannot truly repent, unleſſe we believe; ſo we cannot truly know that we believe, unleſſe we repent.

This aſſent being true, willing, lively and effectuall, as I have ſaid, is the very *condition* required in the promiſe of the Goſpell, and the firſt degree of juſtifying faith; which if we have obtained, we may and ought to apply the promiſe of the Goſpel to our ſelvs. This being a matter of excellent comfort, and of ſingular uſe, I will prove by plain teſtimonies of Scripture, and by evident reaſons: the rather, becauſe I know, to ſome it will ſeem a paradox.

1. The teſtimonies of the Scripture are theſe. For firſt, This is the faith for which our Saviour pronunoceth *Simon Peter* bleſſed, *Thou art Chriſt the Son of the living God*, Mat. 16. 16, 17. The like profeſſion is made by the Apoſtles, *Joh.* 6. 69. and by *Martha*, *Joh.* 11. 27.

2. Joh. 20. 31. *Theſe are written, that you might*

might believe, that Jesus is the Christ, the Son of God, and that believing, you may have Life through his Name.

3 Act. 8. 37. 38. *Here is water,* saith the Eunuch, *what doth hinder me to be baptized? Philip* said, *If thou believe with all thine heart, thou mayest.* And he answered and said, *I believe that Jesus Christ is the Son of God.*

4. Rom. 10. 9, 10. *If thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousnesse, and with the mouth confession is made to salvation.*

5. This is the Faith, *without which it is impossible to please God. For he that commeth to God, must believe that he is, and that he is a rewarder of them that seek him.* Hebr. 11. 6.

6. 1 Joh. 5. 1. *Whosoever believeth that Jesus is the Christ, is born of God.*

7 1 Joh. 5. 5. *Who is he that overcommeth the world, but he that believeth that Jesus is the Son of God?*

1. The reasons. 1. The justifying and saving Faith many times goeth under the name of ἐπίγνωσις acknowledgement, which is all one with assent, 1 *Tim.* 2. 4. 2 *Pet.* 1. 2, 3. or of knowledge,

knowledge, meaning acknowledgement, as *Joh.*17.3. *Esay* 53.11. *My righteous servant* (meaning Christ) *agnitione sui*, by the acknowledgement of himself, that is, by faith in him, *shall justifie many.*

2. *To receive Christ*, is to *believe in him*, *Joh.*1.12. By this lively assent, we receive Christ, as hath been said, in our minds, in our hearts, in our wils.

If any man therefore object, that justifying faith consisteth not in assent, but in application of the promises.

3. I answer, that there are two degrees of justifying faith, the one, being a lively assent to the promise of the Gospell; the other a sound application therof to our selves. By the former, as being the condition of the promise, we are justified *in foro cœlesti*, in the court of heaven: by the latter, in the court of our own conscience. By the former, we are justified before God; by the latter, we are perswaded in our conscience, and in some measure assured of our justification.

4. By the second degree of faith, which some call speciall faith, the promises of the Gospell are to be applied. But they cannot be applied to any aright, but only to those, who have the condition of the promise, which is the justifying faith.

For the Gospell doth not promise justification

cation and salvation to all, but to those only who have a justifying faith.

Therefore a man must be endued with justifying faith, before he can or ought to apply the promises of the Gospell to himself. For as salvation is promised to them that believe, so damnation is denounced to them that believe not, *Mar.* 16.16. *Joh.*3.16.18.

5. It is a very erroneous opinion to think, that we are justified, or do obtain remission of sins, by being assured, and much more by being fully assured of the forgiveness of our sins: or that we are to believe, that they are forgiven, to the end that they may be forgiven: For justification and remission of sins is promised only to those that believe by a justifying faith; (I speak of those who are *adulti*, and are come to the years of discretion, not of infants, who are justified sometimes, before they actually believe) therefore a man must have justifying faith before he hath remission of sins, (*for by faith we obtain remission of sins*, and by faith we are justified: and therefore have we *believed in Christ, that we might be justified by the faith of Christ*) A mans sins must be forgiven, before he can be assured that they be forgiven; and it is absurd to imagine that the assurance that our sinnes be forgiven, goeth before the forgivenesse of them.

For

For if a man muſt believe or be aſſured of the forgiveneſſe of ſins before they be forgiven, then he is bound to believe that which is falſe. And laſtly, a man muſt aſcend by divers degrees of aſſurance, growing or proceeding from faith to faith, before he can attain to ful aſſurance. And here I hold it expedient, briefly to touch a certain diſcourſe of the learned *Chamiers*: that it may evidently appear, that they who do not acknowledge this diſtinction of juſtifying faith, muſt of neceſſity be forced to it. For, whereas *Vaſques* objecteth againſt us, that we teach, that we ought to believe that our ſins are remitted, to the end that we may be juſtified, and may obtain remiſſion of ſins: he anſwereth, that it is a meer ſlander: For, ſaith he, *Quid monſtri eſt, credere ſibi remiſſa peccata ut remittantur? Sic enim conſtituitur fides remiſſionis prior reipſa ipſa remiſſione; quod omnem abſurditatem ſuperat: Enimverò ſi prius remiſſa credimus, quam ſint remiſſa, falſum nos oportet credere. Quid plura? Nobis potius eſt perſuaſiſſimum, remiſſa eſſe peccata antequam credimus*, &c. It is a monſter, that a man ſhould believe, that his ſins be forgiven, to the end that they may be forgiven, for ſo the faith that our ſins be forgiven, ſhould go before the forgiveneſſe it ſelf, which ſurpaſſeth all abſurdity: Surely, if we are to believe

lieve that our sins be forgiven before they be remitted, then must we believe, that which is false. What should I say more? We rather are fully perswaded, that our sins be forgiven before we do believe, *&c.*

But say I, if no other justifying faith be acknowledged, but the speciall faith whereby we are assured of the remission of our sins: and if this also be true (which the Scripture teacheth) that by faith we are to obtain remission of sins, that absurdity will necessarily follow, which he so much disclaimeth. For to hold that the sins of those who are *adulti*, or come to years of discretion, be forgiven before they do believe, is as great an absurdity as the other; because by faith we obtain remission of sins; neither is remission promised to any, who are of years, but only to those that believe.

Of necessity therefore we must hold this distinction of faith, *viz.* that there is one degree of justifying faith, which in order of nature, goeth before remission of sins, by which we obtain forgiveness of sins, and by which we are justified before God: and that there is another degree of justifying faith, which followeth after justification and remission of sins: whereby we being perswaded, and in some measure assured of the remission of our sinnes, are justified in the court of our own

own conscience. And of this indeed it is true, that our sins be forgiven, before we believe, or be assured that they be forgiven.

6. For the further clearing of this distinction of Faith, let us distinctly consider the differences between the two degrees: for 1. By the former, as I have said, we are justified before God in the Court of Heaven, by the latter, we are justified in the court of our own conscience: by the former, we are justified properly; by the latter we are assured of our justification. 2. Of the justification, which we have by the first degree, (which properly is called justification) there are no degrees; but of that which we have by the second degree, which properly is not justification before God, but the assurance of it in our own consciences, there are degrees according to the measure of our faith.

3. The first degree goeth before the remission of sins, the second followeth after.

4. Every man is bound upon pain of damnation to have the first degree of faith, which is truly, and firmly to believe, that JESUS the Son of the blessed Virgin, is the Eternall Son of God, and Saviour of all that truly believe in him; but no man ought to have the second, who hath not the first; for a man must first have justifying Faith, which is the condition of the promise, before he ought to believe, that

that the promise of remission of sins, or of salvation belongeth to him.

5. The former degree seemeth more properly to be the work of the Spirit regenerating us, 1 *Joh.*5,1. the latter of the same Spirit, as it is the Spirit of adoption, sealing us *after we have believed*, *Ephes*, 1. 13. 4.30. *Rom.*8. 15, 16, 17.

6. The former is begotten ordinarily by the ministry of the Gospell, and not by the ministry of the Sacraments, which notwithstanding were ordained of purpose, as I shall shew hereafter, that they who have the first degree, might attain to the second. For to him that believeth truly, according to the first degree, the Sacrament is a seal of the righteousness which is by faith, and a pledge to assure him, that so certainly as the sign, so also the thing signified, which is Christ with all his merits, are communicated to him.

7. The former, as hereafter I wil make plain, is *fides principiorum*; the latter, of conclusions deduced from thence by application, and by necessary consequence.

8. Of the former, the four first notes of happiness, *Mat.*5. are the signs and fruits: of the second, the four latter. For though the Papists make of them eight Beatitudes; yet there is but one Beatitude in this life, whereof Christ is the foundation, and Faith is the instrument,

whereby

whereby we receive and apply Christ unto our selves; of which those eight are so many notes. For these μακαρισμὸς or pronunciations of blessednesse, the Lord Jesus directeth to his Disciples, and in them to all the faithfull, saying, Blessed are you poor, &c. *Luk.* 6. 20. The foure first Beatitudes, as I said, are the Notes of the former degree. For those that have the first, are not at the first happy in their own sense and apprehension, but rather the contrary; being poor *beggars* in spirit, *mourning* for their wants, subdued by the sense thereof unto *meeknesse*; *hungring* and thirsting after righteousnes, which they find themselves to want: and yet our Saviour pronounceth them *blessed*, which proveth that they are justified before God, though not assured thereof in their own conscience. The foure latter are markes of the second degree. For when we are in some measure assured of Gods mercy towards us we become mercifull to others for Gods sake; when we have assurance of salvation, we endevour to purifie our selves, as he is pure; when being justified by faith we have peace with God, we become peace-makers among men. When men have obtained the assurance of Faith, to them it is given not only to believe in Christ, but also to suffer for him.

2. Thus

2. Thus much of assent, which being lively and effectuall, is the very condition of the Evangelicall promise. Now I come to application, whereby we do attain to assurance. And that we may soundly apply the promise to our selves, we must first be assured, that we have the condition of the promise, which is the first degree of justifying Faith, whereof I have spoken, that is, a true, lively, and effectuall assent; which we may know our selves to have, if our belief be effectuall, as before I said, both to justification, as it is when by it we receive CHRIST, who is our Righteousnesse, not only in our judgements, but also in our hearts, and in our willes: and also to sanctification, as it is, when it produceth the duties of repentance.

Having therefore the condition of the promise, and knowing that thou hast it, thou art bound in conscience, whatsoever the Papist saith to the contrary, to apply the promise to thy self as belongeth to thee. Doest thou therfore truly believe that Christ is the Saviour of all those that truly believe in him; then thou art bound to believe that he is thy Saviour, that he died for thy sins, and rose againe for thy justification, that by him thou hast remission of sins, and that by him thou shalt be saved. Otherwise

wise, if thou knowest thy self to have the condition of the promise, and wilt not apply it to thy self; that is, if knowing thy self truly to believe, that Christ is the Saviour, thou wilt not believe that he is thy Saviour, thou *makest God a lyar*, saith S. *John, in not believing the record which God gave of his Son. And this is the record that God hath given to us* (that believe in Christ) *eternall life, and that this life is in his Son. He that hath the Son* (as every true believer hath) *hath life; and he that hath not the Son, hath not life. These things* (saith he) *I have written to you that believe on the Name of the Son of God, that you may know that you have eternall life, and that you may believe on the Name of the Son of God.* The meaning of which last words seemeth to be this: I have written to you that believe on the Name of Christ, by a true and lively assent, but have not perhaps as yet attained to any sound assurance; that you applying the promises of the Gospell to your selves, and gathering testimonies to your selves, that they belong to you by such markes, as I in this Epistle have set down; may attain to assurance, and so proceed from Faith to Faith. For without absurdity, the Words cannot be understood of the same degree of Faith. I have written to you that already believe in Christ, that you

may

may believe in him. What? No otherwise then already they do believe? Yes, no doubt, that they which believed in a lower degree without assurance, might know that they have eternall life; and that so attaining to a higher degree of faith, might thereby be assured of salvation by Christ.

Now, this application is made by a practicall Syllogisme, the proposition whereof, (which some cal συντήρησις) is the undoubted Word of God.

Whosoever truly beleeveth in Christ, he shall be saved.

The assumption is the testimony of our own spirit, which is therefore called συνείδησις.

But I through Gods mercy do truly believe in Christ.

For the Holy Ghost having opened my heart, as he did the heart of *Lydia*, *Act.* 16. 14. to assent unto, or to believe the Gospel, I do receive Christ, not only in my judgement, by a firme, willing, and unfained assent, but also in mine heart by an earnest desire to be made partaker of him, which is the desire of application) and in my will by a setled resolution (whatsoever the Law, mine own conscience, or the Devill, can object to the contrary) to acknowledge him to be my Saviour, and to rest upon him for salvation,

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vation, which is the resolved purpose of application.

The conclusion which is called ἐπίμαρτυρον is the verdict or testimony of the Holy Spirit, testifying with our spirits in the assumption, according to the word in the proposition. *Therefore I through Gods mercy shall be saved*, which is the voice of speciall Faith.

The consequence of this, and all other formall Syllogismes, is such, that the conclusion cannot be false, if the premisses be true. Otherwise a contradiction would be implied, that is, contradictories would be true together, which is impossible: For if this conclusion should be false, then either the Proposition is not true; that *whosoever truly believeth in Christ, shall be saved*: or the assumption, *that I truly believe in Christ*.

Of the proposition of this Syllogisme, there can be no doubt, it being the undoubted word of God, and the main promise of the Gospel.

Against the assumption, two things may be objected: the one, out of the doctrine of our Divines: the other, out of the doctrine of the Papists. For some of our Divines, define faith to be a full assurance of the love of God concerning the remission of our sins, and eternall salvation by Christ, or in other words to the like effect. But the faith mentioned in the assumption is no such assurance.

I answer, that our Divines, defining the speciall Faith, are not to be blamed for defining it according to the perfection thereof; for so every vertue and grace ought to be defined; that so we may learne not to content our selves with that imperfect measure whereunto we have already attayned, but may aspire towards perfection. But if any shall hereupon inferre, that no man doth truly believe, who hath not that full assurance (as some vnadvisedly have done) he shall give occasion to the greatest part of believers, either to *dispair*, that they have not Faith, because they have not ful assurance, or because they would not be thought without Faith to *presume* that they have a full assurance which notwithstanding men doe not attayne unto at the first, nor at once, but by divers degrees, after much practice of piety, and long experience of Gods goodnes towards them; and never is so fully obtained before the end of this life, but that somewhat still may, and ought to be added to it.

The objection of the Papists against the assumption is, that a man doth not know, that he doth believe; and therefore not being assured, that he doth believe, he can have no assurance of salvation. This is indeed the thing which they must stand unto,

if they will deny, as they doe, the certainty of salvation. For if a man may be assured that he doth truly believe, he may also be assured that he shall be saved.

But that the faithfull may know, that they believe, I prove,

1. Because every beleever is taught to say, *I beleeve in God the Father, I believe* in God the Sonne, *I believe* in God the Holy Ghost. This profession of Faith every true Christian is bound to make with confidence; therefore every true Christian is bound to know that he doth believe. The father of the demoniack, though indued but with a weake faith, when our Saviour told him, that the cure of his Sonne was possible, if he could believe, returned this present answer, *Lord I believe, help thou my unbeliefe.* Mark. 9 23.24. The Eunuch, though a new convert, when *Philip* told him he might be baptized if he did believe with all his heart, answered *I believe that Iesus Christ is the Sonne of God.* Act. 8. 37. *We believe and know that thou art that Christ the Sonne of the living God.* John 6. 69. so John 11. 26,27. This is that which *Augustine* affirmeth. *Videt (fidelis) ipsam fidem suam, quasi credere sine cunctatione respondet* The faithfull man seeth his owne faith, whereby that he doth believe,

believe, he answereth without delay.

Object. Yea, but many recite the Creed, saying, I believe, &c. who notwithstanding doe not believe, and much lesse know it.

Answ. The question is not, what hypocrites and unsound Christians do, or can do, of whom there is no question, but that seeing they doe not believe, they cannot know themselves to believe. But every faithfull and sound Christian, whom the Scriptures call δόκιμον, when he professeth, that he doth believe, doth not onely believe in deed, but also knoweth that he doth believe, and he which doth not know that he doth believe, hath just cause to suspect himselfe that he is not δόκιμος, a sound and approved Christian. But for this there is an evident proofe. 2 Cor. 13. 5. *Examine your selves, whether you be in the faith* δοκιμάζετε, *try your selves* whether you be δόκιμοι, or not. *Know you not your owne selves, how that Iesus Christ is in you except you be* ἀδόκιμοι, that is, not sound, nor approved Christians.

Those that are commanded to try themselves, whether they be in the Faith, may upon triall know it. Those that may know that CHRIST is in them, may know they do believe, because CHRIST is in us by faith, and if they be ἀδόκιμοι, *unsound*,

who doe not know that CHRIST is in them, then all that are δόκιμοι, that is, ſound, approved Chriſtians doe know it. And whereas ſome Papiſts take acception, that the Apoſtle ſpeaketh of the true doctrine, which is called the Catholike faith: I anſwer, firſt, that a man cānot know that he is in the catholike faith, unleſſe he alſo know that he doth believe it. 2. The Apoſtle ſpeaketh of that faith, whereby Chriſt dwelleth in us, which is not the *doctrine*, but the *grace* of Faith. 3. The Apoſtle vindicateth and proveth his calling by theirs: as we prove the truth of our Church, and of our Miniſtery againſt our Separatiſts, who before their ſeparation, ſeemed very forward Chriſtians. Try, whether you have a true Faith, and if you have, acknowledge that to have beene a true Miniſtery, by which it was wrought *For how can they believe in him, of whom they have not heard, and how can they heare without a Preacher, and how can they preach, unleſſe they be ſent?* Rom. 10. 14.

3 Theſe things ſaith Saint *John*, have I written to you, that believe on the Name of the Sonne of GOD, (1 *John* 5. 13.) that *you may know that you have eternall life*: which they could not know, unleſſe they knew themſelves to believe.

4 At

4. At that day, *viz.* after the ſending of the Holy Ghoſt, *you ſhall know that I am in the Father, and you in me, and I in you*, ſaith our Saviour, *John* 14.20.

5. The minde is not ignorant of its owne actions * when it underſtandeth, it knoweth it ſelfe to underſtand, when it diſcourſeth, it knoweth it ſelfe to diſcourſe; ſo when it aſſenteth, it knoweth it ſelf to aſſent; when it deſireth any thing, it knoweth that it doth deſire it; when it purpoſeth, or reſolveth, it knoweth that it doth purpoſe, or reſolve, much more being holpen by the Spirit of God, *whom we have received from God, that we might know the things which are given unto us of God.* 1 Cor. 2.12.

* *Aug. epi.* 112. *ad Paulinum.* c. 2. *Ment sibi tribuvides, vitam, voluntatem, cogitatum, cogitationem, memoriam, cogitationem, intelligentiam, ſcientiam, fidem tuam.*

6. How ſhould any man glory in the teſtimony of his owne conſcience, that he doth believe, or that he doth walk uprightly before God (which is the chiefeſt (2 *Cor.* 1.12. *Eſay* 38.3.) comfort of all ſound Chriſtians) who is not conſcious to himſelf, that he doth believe, and walk uprightly before God, *Eſt ergo quidam modus in conſcientia gloriandi, ut noveris fidem*

dem tuam eſſe ſinceram, noveris eſſe ſpem tuam certam, noveris charitatem tuam eſſe ſine ſimulatione (In Pſal. 149.) ſaith, *Auguſtine* And againe, *ſuam* (de Trinit. li. 13. c. 2.) *quiſque fidem apud ſeipſum videt* c. 1. *fidem videt quiſque in corde ſuo eſſe, ſi credit* ——*non ſicut corpora.*—— *Non ſic videtur fides in corde in quo eſt, ab eo cujus eſt, ſed eam tenet certiſsima ſcientia, clamatque conſcientia.* And againe, though we ſee not the things which we doe believe, *ipſam tamen fidem quando ineſt in nobis videmus in nobis.* Epiſt. 112. c. 4. *Menti noſtræ fides noſtra conſpicua eſt.*

So much of the aſſumption.

Upon theſe premiſſes neceſſarily followeth the conclusion, which is the κεῖνεον, or verdict of ſpeciall Faith, concluding the certainty of ſalvation, by application of the promiſes to him that hath the firſt degree of faith. Which in my poore opinion is a moſt comfortable doctrine.

But againſt ſpeciall Faith ſo proved, the Papiſts ſtill object divers things.

1. That it cannot be truly termed faith, and that for three reaſons. For, 1. *vere fidei falſum ſub eſſe non poteſt*, the object of true faith cannot be that which is falſe, but of this, the object may be falſe, becauſe a man may be deceived in the application.

I

I anſwer: as there is a double knowledge, the on of principles manifeſt in themſelves, called νοῦς the other, of concluſions (not manifeſt in themſelves, but manifeſted by diſcourſe) called ἐπιστήμη, ſo there is a twofold Faith, the one of principles contained in the word of God; the other, of concluſions deduced from thence: which concluſions though they are not abſolutely neceſſary, yet the premiſſes being true, they cannot be falſe. But the premiſſes of this practicall ſyllogiſme made by a faithfull man, are true; therefore the concluſion cannot be falſe. Indeed if the ſyllogiſme be made by an hypocrite, or ungrounded Chriſtian, the concluſion is not neceſſary; becauſe the aſſumption is falſe, or at the leaſt, uncertaine: falſe, if he doe not believe; uncertaine, if he doe not know himſelfe to believe; and then the aſſumption at the moſt, is but this; but I doe ſuppoſe that I doe believe; and the concluſion muſt be anſwerable, therefore I ſuppoſe that I ſhal be ſaved. But the δόκιμος, the faithfull and ſound Chriſtian, who doth not onely believe. But knoweth himſelfe to believe; as he aſſumeth, I doe know, and I am ſure that I doe believe; ſo he concludeth, therefore I know and am ſure that I ſhal be ſaved.

2. True Faith is grounded upon the Word, the speciall Faith that this man or that man shall be saved, is not grounded on the Word. *ergo*, it is not a true Faith.

Resp. Particulars are included in the generall, *& quod omnibus promittitur, singulis promittitur*; therefore if it be true, that all believers shall be saved, then it is as true, that this or that believer shall be saved; and this the Apostle teacheth, Rom. 10. 9. if thou *&c.*

3. Because Faith mentioned in the Scripture, is the Faith of assent, and not of application.

I answer, that as there are many places which speak properly of assent, some whereof I before cited; so there are many which mention or meane the speciall Faith. As namely all those places, which are very many, and almost innumerable, wherein the faithfull doe apply, and as it were appropriate those things which are spoken of God * to themselves. As my God, my Lord, my Saviour, the God of my salvation, &c. (* Psal. 3. 7. 4. 1. 5. 2. 7. 1. 5. 13. 3. 16. 2. 18 1, 2. 46. 19. 4. 22. 1, 8. 27. 1. 9. 38. 41. 22. 43. 4, 5. 51. 14. &c. Hab. 3. 18. Luke 1. 47. John 20. 28. &c.

So Gal. 2, 20. *Christ liveth in me, and the life which I now live in the flesh, I live by*

by the Faith of the Sonne of God, Who loved me, and gave himselfe for me,

Likewise in those places where the faithfull professe their assurance of justification and salvation, as Iob.13.18. 19.25,26, 27. Psal.103.3. who forgiveth all thine iniquities, Psalm.32.5. Rom.8.35.38. 2 Tim.1.12.

Secondly, upon the Patrons of speciall Faith, the Papists doe presse divers inconveniences and absurdities

As 1. If every man be bound to believe in particular his owne salvation, then it would follow that every man shal be saved; because no man is bound to believe an untruth: but the consequent is false, therefor the antecedent.

Answ. I have shewed before, that every man is bound upon paine of damnation to have the first degree of Faith, which is to give a firme assent to the promise of the Gospell, assuring salvation to all those that believe in CHRIST; but the second degree none ought to have, but they only who have the first; no man ought to apply the promise of the Gospell to himselfe, who hath not the condition of the promise, unlesse he will perniciously deceive himselfe. For, as *hee that believes shall be saved: so he that believeth not, shal be condemned.*

damned. Mark. 16. 16. If thou doſt truly believe that CHRIST is the Saviour, thou art bound to believe, that he is thy Saviour: And ſo believing in CHRIST, and receiving him both by aſſent, and applycation, thou ſhalt undoubtedly be ſaved.

The ſecond abſurdity.] 2. Thoſe that have this ſpeciall Faith ought not to aske the forgivenes of ſinnes, which notwithſtanding our Saviour teacheth his owne Apoſtles to aske. For they that have full aſſurance of the forgivenes of all their ſinnes, ought not to aske forgivenes, unleſſe they will dally with God, for nothing deſireth that which it hath.

I anſwer. 1. that not all believers have full aſſurance; ſome are incipients, ſome proficients, ſome perfect or growne men in CHRIST. Thoſe that are incipients, pray both that their ſinnes may bee forgiven, and that they may have ſome aſſurance there of: proficients, and thoſe that bee growne men, pray both that their ſinnes may bee remitted; and their aſſurance augmented, for none are ſo perfect, but that their aſſurance may be increaſed.

2. As wee dayly ſinne, ſo wee muſt dayly ask forgivenes, prayer being the meanes that GOD hath ordayned to that end.

Ob. Yea but ſaith the Papiſt; yee forſooth

sooth have already full assurance of the remission of all your sinnes, not only past, but also to come.

Answ. It is absurd to imagine, that sinnes be remitted before they be committed, and much more that we be assured they are remitted, before they be either remitted or committed; that indeed were a doctrine to animate, and to encourage men to sinne.

But howsoever the Pope somtimes forgiveth sinnes to come, yet God doth not; when God justifieth a man, he giveth him remission *of sinnes past. Rom.*3.25. As for time to come, we teach, that although Christ hath merited, and God hath promised remission of sinnes of all the faithfull unto the end of the world: Notwithstanding, remission of sinnes is not actually obtayned, and much-lesse by speciall faith believed, untill men doe actually believe and repent, and by humble and faithfull prayer renew their faith & repentance. For as God hath promised to the faithfull all good things; but how? Mark.7.7,8. *to them that ask, that seek, that knock:* so also remission of sins. Neither is it to be doubted, but that remission of sin, though merited by CHRIST, though promised by GOD, though sealed unto us in the Sacrament of Baptisme,

Baptiſme, is obtayned by the effectuall prayer of thoſe that believe and repent, for whom CHRIST hath merited it, and to whom GOD hath promiſed it in his Word, and ſealed it by the Sacrament; even as the obtayning of the raine, which GOD hath promiſed, (1 Kings 18.1.41.) and the Prophet *Elias* had fore-told, is aſcribed (*Jam.* 5.16.18.) to the effectuall prayer of *Elias*.

3. The third abſurdity which the Papiſts put upon the doctrine of ſpeciall Faith, is, that by it men are animated to commit all manner of ſinne. As if it were no matter, how many, or how great ſinnes a man doth commit, ſo long as he is aſſured by ſpeciall Faith, that all his ſinnes paſt, preſent, and to come, are remitted.

Anſw. That which they ſay of ſinne to come, is a malicious ſlander, as I noted before; but I anſwere: the practice of ſinne (eſpecially of any crime) and going on in the ſame without repentance, cannot poſſibly ſtand with the aſſurance of Faith. Neither can a man be aſſured of the forgivenes of any ſinne, whereof he doth not repent: and much leſſe can he be aſſured before hand of the forgivenes of that ſinne which preſumptuouſly he doth purpoſe to commit.

As

As for the doctrine of ſpeciall Faith, I doe confidently profeſſe, that there is ſcarce any one doctrine in all Divinity, of greater force and efficacy, either to encourage men to well-doing, or to preſerve them from evill. For as I have ſhewed before, the more a man is aſſured of GODS love towards him in CHRIST, in forgiving his ſinnes, and giving unto him eternall life; the more will his heart be inflamed with love towards GOD, and towards his neighbour for GODS ſake; the more zealous will he be of GODS glory, the more thankfull for his mercies, the more deſirous to pleaſe, the more fearefull to diſpleaſe, the more carefull to obey him, the more ready when he hath offended to returne unto him &c. and therefore not without cauſe, *chaſidim*. the favourites of GOD, who have experience and aſſurance of GODS ſpeciall favour towards them, are every where almoſt tranſlated ὅσιοι, that is, godly.

3. Having thus by application of the promiſes to our ſelves (as having the condition thereof), attained to ſome meaſure of aſſurance, we are to be carefull to uſe all other meanes which GOD hath ordained, for the confirming of this aſſurance.

The

The firſt meanes is Prayer, both for the ſpirit of adoption, and for the encreaſe of our Faith.

As touching the former: foraſmuch as ſpeciall Faith is the work of the Holy Ghoſt, ſhedding abroad the love of God in our hearts; we are therefore to entreat the Lord that he would give us his Spirit (which he hath promiſed to give to thoſe that aske him (Luke 11. 13.) the ſpirit of adoption, crying, that is, by whom we cry in our hearts Abba Father, Gal. 4. 6. Rom. 8. 15. teſtifying with our ſpirits that we are the ſonnes of GOD; and if ſons, then alſo heyers, heyres of God, and coheyers with Chriſt, Rom. 8. 16. 17. by whom we are ſealed to the day of our full redemption, who alſo is the earneſt of our inheritance, 2 Cor. 1. 22. Epheſians 13, 14, 4. 30.

And as for the other: becauſe full aſſurance is the higheſt degree of ſpeciall faith, unto which we do never ſo fully attaine, but that ſtill more and more may and ought to be added; therefore we are to pray continually for the increaſe thereof, ſaying with the father of the Dæmoniack, Mark. 9. 24. *I believe Lord, but help thou my unbelief* and with the Apoſtles, Luke 17. 5. *O Lord increaſe our faith.* For as *Auguſtine*

ſtine ſaith, *fides fundit orationem, fuſa oratio fidei impetrat firmitatem. (De verbis Do. ſerm.* 36.)

2 Unto prayer we are to adjoyne repentance, for our ſinnes; without which neither is our faith lively nor our prayers effectuall, the rather, becauſe to it, and to the ſeverall duties of it, as proper notes and evidences of a true faith, the promiſe of forgiveneſs is made; as namely to confeſſion of our ſinnes, to contrition in being diſpleaſed with our ſelves, and grieved for them, to deprecation in craving pardon for them, to an unfained deſire and purpoſe to forſake them, and to practiſe the contrary duties. Yea if a man ſhall as truly deſire to confeſſe his ſinnes, to bewaile them, and to forſake them, as hee doth deſire the forgiveneſs of them; ſuch an one may undoubtedly be aſſured of the remiſſion of them. For moſt gracious are the promiſes of God made unto penitent ſinners, as Prov. 28. 13. *Whoſoever confeſſeth and forſaketh his ſinnes ſhall have mercy*, ſo Jerem. 3. 12, 13. Levit. 26. 40, 41. Hoſ. 14. 1, 2, 3, 4. 2 Chron. 7. 14.

More particularly, as I ſaid, to confeſſion, 1 John 1. 9. Job 33. 27, 28. Pſal. 32. 5. Luke 15. 21.

To contrition. Mat. 5. 4. Pſal. 34. 18. 51. 17. Eſay

17. Eſay 57. 15. 61. 1,2,3. 66.2.

To humble deprecation. Zach. 12.10. Luke 18. 13. Hoſ. 4. 12.

To converſion unto God, and forſaking of ſinne. Deut. 4.30,31. 30.2.10. Eſ. 1. 16, 17,18. Jerem. 3.1.22.18.8. Ezech. 18.27, 28. 30,31,32,33. 11. Joel. 2.12. Zach. 1.3. Mal. 3. 7.

3. To prayer and repentance we muſt adde the diligent and conſcionable hearing of the Word, by which Faith (*Rom.* 10. 17.) as it is at the firſt begotten, ſo it is nouriſhed and encreaſed, 1 Pet. 2. 2.

4. Becauſe Faith begotten by the Word, conſiſteth at the firſt in aſſent, without actuall application, therefore to the hearing of the Word is to be adjoyned the worthy receiving of the Sacraments, which were ordained to this very end, that thoſe who have the firſt degree of Faith, may proceed to the ſecond, and go on therein. Doſt thou therefore truly believe, that Chriſt is the Saviour of all thoſe that believe in him? the Sacrament, which thou receiveſt, is a pledge unto thee, and an aſſurance that he is thy Saviour; a pledge I ſay, communicated to the receivers ſeverally, to aſſure every one that believeth truly according to the firſt degree of faith, that as certainly as he receiveth the Sacrament;

ment; so he is made partaker also of the thing signified, which is the participation of Christ, and all his merits to his justification and salvation.

5. To these we are to adde reading, meditation, conference, &c.

6. The practice of piety, or leading of a godly life making conscience of all our wayes, and walking upright before God. For hereby especially we are to make our calling and our election sure, 2 Pet.1.10. *for hee that doth these things shall never be removed*, Ps.15.5. And this is confirmed by the order and conjunction of justification and sanctification mentioned before (pag. 37.) More specially by brotherly love, 1 Iohn 3.14. and the fruits thereof in giveing almes, Mat.25.35. 1 Tim. 6. 18.19. and forgiving the offence of others, Mat.6.14. and therefore our Saviour teacheth us to use this argument in our prayer for the confirmation of our faith, Mat 6. 12. but more plainly, Luke 11.4.

So much of the first doctrine.

CHAP.

CHAP. IX.

Two other uſes of this property.

NOw followeth the ſecond doctrine. For if we be enabled to worſhip the Lord without ſervile feare, as being freed from the terrour and coaction of the law; then it followeth, that we are to worſhip the Lord with willing mindes, as *David* exhorteth his ſon *Solomon*. 1 Chron. 28.9. and promiſeth for himſelfe, Pſ. 119.32. I will runne the way of thy commandments when my heart is ſet at liberty. For therefore hath the Lord freed us from the ſervitude of ſinne, and bondage of the law, that we might ſerve him with free and willing minds. The people redeemed by CHRIST, become a voluntary people, pſalm. 110 3. or, as *Paul* ſpeaketh, his peculiar people, zelous, or ſtudious of good workes. Tit. 2.14.

Thus the duties both of piety towards GOD, and charity to our brethren, are to be performed with willing mindes and cheerfull hearts. In the duties of piety we are to ſerve the Lord with gladnes. Pſ. 100 2. I rejoyced (ſaith *David* Pſ. 12.21.) when they ſaid unto me, let us goe into the

the house of the Lord. More particularly,

The Word of God is to be preached μὴ ἀναγκάστως ἀλλ' ἑκουσίως, willingly, 1. Pet. 5.2. that we may say with the Apostle, Rom. 1. 15. τὸ κατ' ἐμὲ πρόθυμον εὐαγγελίσασθαι, *as much as lyeth in me I am Willing to preach the Gospel*, for it must be done in love to CHRIST, and zeale to GODS glory, Iohn 21,15,16,17. Act. 20.28. in love and zeale of our brethrens salvation. 2 Cor. 11.2. It is to be heard with willingnes, after the example of the Beræans, Act. 17.11 who received the Word μετὰ πάσης προθυμίας with all readines of minde, desiring 1 Pet. 2.2. and longing after it, Ps. 119.131. To be conversant therin, should be our delight Ps. 1.2. the Word ought to be sweet unto us, even as the hony, and the hony combe, Psal. 19. 11. 109. 103. and we should rejoyce in it as in all manner of riches. This affection towards Gods Word *David* expresseth, psal. 119.14,15, 16, 24. 47. 72. 111. 127. 143. 162.

We must give our selves to prayer, as devoted thereunto, Psal. 109. 4. taking delight to conferre with God in prayer; and offering up our prayers and thanksgivings, as a willing sacrifice, Psal. 119. 108.

We must praise God with joyfulnes, and give thanks with chearfulnes, Psal. 9.

2. 95. 1. 2. 63. 5. for as χάρις, which is thanks, cometh of χαίρω to reioyce; ſo it muſt be μετὰ χαρᾶς, that is, with joy, Phil. 1.3. 4. we muſt eſteeme it a bleſsed thing, wherein we reſemble the bleſsed Saints and Angels in heaven, Pſal 84 4.

We muſt call the Sabbath our delight, Eſay 58.13. And we muſt eſteeme one day ſpent in the houſe of God as better then a thouſand, Pſal. 84.10. Pſal. 26.8. 27.4. 84. 1, 2,3,4.10.

The duties of charity are alſo cheerfully to be performed, Rom. 12 8. *he that ſheweth mercy let him doe it with cheerfulneſſe*, drawing forth his ſoule to the hungry and afflicted, Eſay 58, 10. *id eſt, ex animo liberaliter hilariterque communicans ejus neceſſitatibus.* For the Lord loveth a cheerfull giver, 2 Cor. 9.7.

Finally in doing the will of God, wee are to imitate the holy Angels, according to our daily prayer, that we may doe the will of God upon earth, as it is done in heaven, that is willingly, readily, cheerfully; following alſo the example of all examples, our bleſsed Saviour, whoſe delight it was, Pſal. 40.8. and whoſe meat it was to doe the will of his heavenly father, John 4.34.

As for that obedience, or ſervice, which

is

is extorted from men by ſervile feare, becauſe it is forced, it is but momentany; For no violent thing is of continuance, and being momentany, it is but counterfeit, whereas true piety is conſtant and permanent, Such is the obedience and repentance of hypocrites: who when they are affrighted with Gods judgements, or afflicted with his heavie hand pretend repentance, and promiſe amendment: but when the hand of God is removed from them, they returne to their former courſes, and are ſo farre from learning obedience by that which they have ſuffered, or feared, that like anviles with often ſtriking they are more and more hardned; according to that, Eſay 1. 5. *why ſhould you be ſhricken any more you will adde revolt.* A notable example hereof we have in *Pharaoh*, who, as upon the inflicting of the ſeverall judgements, promiſed obedience, Exod. 8. 8. 25. 9. 27. 10. 16. 12. 31. ſo upon the removing of the plagues, he returned to his former obſtinacy, Exod. 8. 15. 32. 9. 34. 10. 20. 14. 5. Yea in the Iſraelites themſelves; who, *when God ſlew ſome of them, they ſought him, and they returned, and enquired early after GOD, &c. Nevertheles they did but flatter him with their mouth, and with their tongues they lied unto him,*

him, for their heart was not right with him, neither were they stedfast in his covenant, Psal. 78, 34, 36, 37. This therefore ought to teach men not to put off their repentance to the time of sickneſſe or old age, or to the houre of death; leſt the repentance which then they hope to performe, prove counterfeit. Now, that our obedience may be voluntary and cheerfull, and our ſervice of God without ſervile feare, we are to be adorned with the three Theologicall Vertues, *Faith*, *Hope*, and *Charity*: for according to the meaſure of theſe three graces, in the meaſure of our ſpirituall ſecurity and aſſurance, which is the ground of our cheerfulneſs. Faith; for no man can worſhip the Lord with a willing mind, and cheerfull heart, that is not by Faith perſwaded, that his ſervice is accepted of him. The perſwaſion of Gods love ſhed abroad in our hearts by the Holy Spirit, that is to ſay, Faith, maketh us to love him againe, and in love to ſerve him willingly; to whom much is forgiven, they love much, *Luke* 7.47. That charity wherby the whole law is fulfilled, proceedeth from Faith unfained, 2 Tim. 1. 5. and without Faith it is impoſſible to pleaſe God, Heb. 11. 6. *Hope*, for they that have faſtened their anchor of hope in Heaven, performe

forme the duties of piety and righteouſneſs with a comfortable expectation of everlaſting happineſs. The hope whereof maketh them eaſily to ſwallow all the difficulties and troubles of this life, for the joy that is ſet before them, and with cheerfulnes to ſerve the Lord, and to finiſh their courſe with joy, Act. 20.24. whiles we hold faſt this hope, nothing ſhalbe able to diſcourage, or to with-draw us from the voluntary worſhippe of GOD. Not the deſires of this world, which to him that hath this hope ſeeme meer vanities in compariſon of the happines hoped for. Not the terrours or bugg-beares of this world, which are not worthy of the glory expected. (ſee Rom. 5. 2.3.) Conſider the example of *Moſes*, who, when hee was *come to yeares, refuſed to be called the ſonne of Pharaohs daughter, chooſing rather to ſuffer affliction with the people of GOD, then to enioy the pleaſures of ſinne for a ſeaſon, eſteeming the reproach of Chriſt* (in his members) *greater riches then the treaſures of Egypt:* the reaſon of all which is this, *for he had reſpect to the recompence of reward* Heb. 11.24,25,26.

Charity, (1 John 4. 18.) which expelling fearfulneſs, cauſeth cheerfulneſs. To him that loveth, the commandments of God

God *are not grievous*, 1 Iohn. 5.3. nor the yoake of CHRIST tedious. Nothing is hard to him that loveth *Iacobs* 7 years of hard service for the love of *Rachel* seemed to him but a few dayes, Gen. 29.20.

The third use, is a singular comfort, which from hence ariseth to the Faithfull. For whereas the Lord in other places, when he would comfort his servants, bideth them not to feare, as Esay 43.1. *feare not, for I have redeemed thee*, Luke.12.32, *feare not little flocke, for it is your Fathers pleasure to give you a Kingdome*: Here in this covenant of grace, he promiseth, and that by oath, that hee will give us to worship him without feare, or at least without cause of feare, so Esay 54. 4. which must needes be a singular consolation unto us, whether we respect our condition by nature or by grace. For by Nature we are obnoxious to our enemies, subject to the terrour of the law, and to the feare (*Heb.* 2. 15.) of death and damnation; And though we be in the state of grace, yet are we infirme and weake, not able by our owne strength to resist our enemies; The ground therefore of this our being without feare, is not any confidence of our owne strength: but first of all, the truth of God, (*Heb.*6.17,18.) who by oath

oath hath promiſed that wee ſhall worſhip him without feare.

2. Secondly, the power of God, whereby he is able to make good his promiſe 2 Tim. 1.12. 1 Pet. 1.5.

3. Thirdly, his fidelity, in regard whereof he is alſo willing to performe his oath, 1 Cor. 10.13. 1 Theſſ. 5.23,24.

4. Fourthly, his Fatherly providence, Eſay 54.17. Rom. 8.28. and protection, Pſal. 91.

5. Fiftly, CHRISTS protection of us as our King, who having vanquiſhed all the enemies of our ſalvation, and deliveder us out of their hand, none ſhalbe able to hurt us, Eſay 54.14.17. and much leſſe to pluck us out of his hand, Iohn 10.28.

6. Sixtly, his interceſſion for us, as our Prieſt, Rom. 8.34. 1 Iohn 2.2.

7. Seventhly, his union with us as our Head, with whom our life is hid in God, Col. 3.3. Now as whiles the head (as they ſay) is above the water, the members cannot be drowned; ſo whiles our Head is in glory, ſitting at the right hand of his Father, none of his members can periſh; but as himſelfe hath promiſed, *becauſe I live, you ſhall live alſo*, Ioh. 14. 19. wherefore we are to thinke of our ſelves, as of the members of CHRIST, whom the Lord

hath quickned together with CHRIST, and hath raised us up together, and made us sit together in heavenly places in CHRIST JESUS. Eph. 2. 5, 6.

8. Eightly, the testimony of the Holy Ghost the Comfortor, who shedding (Rom. 5. 5.) abroad the love of God in our hearts, & testifying with (*Rom.* 8. 16.) our spirits, that we are the sonnes of God, becometh the earnest (1 Cor. 21. 5. 5.) of salvation, sealing us (*Eph.* 1. 13. 14.) untill the day of our full redemption, and not only freeth us from the spirit of bondage and of feare, as being the spirit of adoption, by whom we cry (Gal. 4. 6.) in our hearts *Abba* father; but also worketh in us peace of conscience, (Gal. 4. 6. Rom. 8. 15. Rom. 5. 1. 5. 14. 17.) and joy in the Holy Ghost, which St. *Peter* calleth *unspeakable* and *glorious*. 1 Pet. 1. 8.

CHAP. X.

Of uprightnesse and of the worshipping of God in holinesse before him.

THE second property of our new obedience is *uprightnes*, signified in these words *in his sight before him*. Whereby is meant

meant, that we are to ſerve God in holi-nes and righteouſnes, not as before men in eye-ſervices as men-pleaſers; but as *before God*, in ſincerity and truth. And ſo the Lord himſelfe ſeemeth to expound this phraſe Gen.17.1. *I am God all-ſufficient, walke before me, and be upright.* For to *walke before God, or to walke with God* (both which phraſes are uſed in the Scriptures, ſometimes joyntly, as 1 Kings 3.6. ſomtimes ſeverally with God, as did *Henoch*, Gen.5.22.24. and *Noah*, Gen.6.9. and as we are required to doe, Mich.6.8. before God, Eſ. 57.2. as did *Abraham*, Gen.24.40. and *Iſaac* Gen,48.15. *David* Pſ.116.9. *Iotham*, who prepared his wayes before the Lord, 2 Chro.27.6.) it is to behave our ſelves as in the ſight and preſence of God, ſetting God before our eyes, admitting him to be the beholder, witnes, and judge of our actions; that is, to demeane our ſelves uprightly. And this property is required, not onely in the duties of piety, which we performe directly to God; but alſo in the duties of righteouſnes, which we owe unto men: for ſo it is here ſaid, that we ſhould worſhip him *in holines and righteouſnes before him*; in which two, being ſincere and upright, the image of God renewed in us doth conſiſt,

Eph. 4.24. *in righteouſneſſe and holineſſe of truth*, that is in true, ſincere, upright, and unfained righteouſneſſe and holineſſe. But firſt we are to ſpeak of worſhipping GOD in *holineſſe before him*, or of uprightneſſe, as it hath relation to GOD. In which ſence it is oppoſed to *hypocriſie*, and ſo what is upright, is ſaid to be ἀνυπόκριτο, without hypocriſie, or unfained.

What uprightneſſe is.] Now what this uprightnes is, we may gather by thoſe divers words and phraſes, whereby it is expreſſed, both in the Old Teſt. and in the New.

As firſt, by the word *joſher* (*Pſal.*25.21.) which ſignifieth *uprightneſſe*, and *jaſhar*, which ſignifieth *right* or *upright*, as *Pſal.* 37.37. *Iob.* 1.1, 8.2,3. but more plainly and fully, when it is joyned with ſome other word, as *right in heart*, ſignifying the inward diſpoſition; or *right in the way*, ſignifying the converſation. For ſo the upright are called *recti corde*, *right or upright in heart*, as *Pſal.* 7.10. 32.14. 36.10. 64.10.94.15.94.15.125.4. and uprightneſſe *rectitudo cordis*, 1 King. 3.6. Pſal. 119.7. they are alſo called *recti via* Pſal. 37.14. *upright of way*, Pſal. 119.1. or *perfecti via, ambulans integer.* [*Integer vitæ Horat.*] Pſal. 15.2. whoſe way is uprightneſſe. *Eſ.* 26.7. their *way being made ſtraight by God.* Both which

which do concurre in the upright, for he is properly *integer*, who is both outwardly ſtraight, that is *rectus via* and inwardly ſound, that is *rectus corde*. Both muſt concurre, 2 *Chron.* 25. 2.

2. By the word *Emeth* which ſignifieth truth, for as there is truth in words, oppoſed to lying, ſo alſo in deeds, oppoſed to diſſembling and hypocriſie, which is uprightneſſe, as *Ioſ.* 24. 14. *Pſal.* 51. 6. *Eſ.* 38. 3. *Pſal.* 145. 18. and as there is a *ſaying*, 2 Chron. 31. 20.) ſo alſo a *doing* of the truth. *Ioh.* 3. 21. 1 *Ioh.* 1, 6. and *walking in truth*, 2 Joh. 4. and 3 John 3. hence to walk uprightly, *is to walk before God in truth.* 1 King. 2. 4. and 1 King. 3. 6. in truth and righteouſneſſe and uprightneſſe of heart, 2 *King.* 20. 3. *in truth with a perfect heart*, and to worſhip God uprightly, is to worſhip him in *Spirit and in truth*, Joh. 4. 23, 24. or as Samuel exhorteth, *in truth with all our hearts*, 1 Sam. 12. 24.

3. The moſt uſuall word to ſignifie, either the *upright* is *Tham* or *Thamim*, which commonly is tranſlated perfect, as *Gen.* 17. 1. *Deut.* 18. 13. *Pſal.* 15. 2. 37. 37. 119. 1. or *uprightneſſe*, is *Thom* or *thamim*, which uſually is tranſlated perfection, whereby not legall perfection is meant (which is abſolute and compleat, not only in reſpect

of the parts, but alſo of degrees) but evangelicall, according to the covenant of grace; which is nothing elſe) the Lord (2 *Cor.* 8. 18. *Gen.* 22. 16. 2 *Sam.* 7. 2. &c.) accepting in his children the will for the deed) but integrity or uprightneſſe; and is ſo expounded *Pſal.* 25. 21. *Ioſ.* 24. 14. *Job.* 1. 1. 8. 2, 3. *Pſal.* 37. 37. For very many in the Scriptures have this perfection attributed to them, who notwithſtanding had their imperfections, as *Noah*, Gen. 6. 9. Job. 1. 1. 8. 2, 3. *Jacob*, Gen. 25, 27. &c. Of *Aſa* it is ſaid 2 *Chron.* 15. 17. that his heart was perfect all his dayes: and yet in the next Chapter there are recorded three foul ſinnes which he committed, 2 *Chron.* 16. 7. 10. 12.

4. By the word *Shalem*, which in the Greek is tranſlated, ſometimes Τέλειος *perfect*, ſometimes ἀληθινὸς *true*, and ſometimes πλήρης *full* or compleat examples of the firſt, 1 *King.* 8. 61. 11. 4. 15. 3. 14. 2 *King.* 20. 3. 1 *Chron.* 28. 9. 2 *Chro.* 15 17. of the ſecond *Eſ.* 38. 3.

Of the laſt 1 *Chron.* 29 9. 16. 9. 19. 9. 25. 2. And in this ſence, they that are upright are ſaid to have *fulfilled after the Lord*, that is fully or entirely to have followed him, *Num.* 14. 24. 32. 11. 12. *Deut.* 1 36. *Ioſ.* 14. 8. 9. 14. as contrariwiſe of

those

thoſe who are not upright, but have a name that they live, and yet are dead; it is ſaid that their works are not πεπληρωμένα full or perfect before God. Apoc. 3. 2,3. but *dimidiata*, worſhipping and obeying God by the halfes not fulfilling after him, *Num.* 32. 11.

5. By the *whole heart* being not legally, but evangelically underſtood, as when duties are to be performed with the whole heart, or with all the heart, and with all the ſoul, as *Deut.* 4. 29. 26 6 30 2. 1 *Sam.* 12 24 2 *Kings* 23 3 *Pſal* 119 2. 10. 34. 69. *Joel* 2 12 which being legally underſtood, import a greater perfection, then is incident to any man ſince the fall: but being evangelically underſtood according to the covenant of grace, nothing elſe is meant thereby, but that they are to be performed with an entire or upright heart, or as *David* ſpeaketh, *Pſal.* 119. 7. with uprightneſſe of heart.

6. Not *with an heart, and an heart* (after the manner of hypocrites, who are δίψυχοι *Jam.* 1. 8. 4. 8) *Pſal.* 12, 2. 1 *Chro.* 12. 33. 38.

7. *Without guile*, that is hypocriſie, *Pſal.* 17. 1. 32. 2.

8. As the upright are called *recti corde*, ſo alſo *puri corde, pure in heart*, Pſal. 24. 4. 73. 1.

Whereby is not meant, that they are wholly pure or free from ſinne: for who can ſay *I have made my heart clean, I am pure from my ſinne?* Prov. 20. 9. or if any ſhall ſay ſo, in him there is no truth, 1 *Ioh.* 1. 8. But they are pure in heart, who are ſincere and upright, purified from the leaven of hypocriſie, *Iam.* 4. 8. in whoſe heart there is no guile, *Pſal.* 32. 2. who being indued with faith unfained, which purifieth their hearts, *Act.* 15. 9. as the inſtrument apprehending the blood of CHRIST, which doth purge our hearts from ſinne, 1 *Ioh.* 1. 7. and *purifieth our conciences from dead works to ſerve the living God*, Heb. 9. 14. and being alſo indued with this hope, that they ſhall be like unto Chriſt in glory, will (1 *Ioh.* 3. 3.) *purifie themſelves even as he is pure.* But this is *puritas inchoata*, not *perfecta.*

In the new Teſtament uprightneſſe is expreſſed ſometimes by this phraſe ἐνώπιον τοῦ θεοῦ *before God*, as not only in this, but alſo in other places, where we are taught to ſpeak, as *before God in Chriſt*, 2 Cor. 12. 19. to preach, as *before God in Chriſt*, 2 Cor. 2. 17. commending our ſelves to every mans conſcience *in the ſight of God*, 2 Cor. 4. 2. and to take care for the people of God, *as in his ſight*, 2 Cor.

7. 12.

7. 12. to heare as *before God*, Act. 10. 33. Thus both thoſe perſons which be upright, are ſaid to be righteous *before God*, Luke 1. 6. and thoſe hypocrites, whoſe heart is not right *before God*, Act. 8. 21. and thoſe actions and duties, which are upright, are ſaid to be acceptable, pleaſing and unreproveable *before God*, 1 Tim 2. 3. 5. 4. Heb. 13. 21. 1 Ioh. 3. 22. Col. 1. 22.

2. Somtimes by the word *truth*, Iohn 4. 23.24. 1 Cor. 5. 8. 1 Iohn, 3. 18. Phil. 1. 18. Eph. 4. 24. hence an upright heart is called ἀληθινὴ καρδία a *true heart*. Heb. 10. 22.

3. Sometimes by the word εἰλικρίνια that is *ſincerity* as 1 Cor. 5. 8. 2 Cor. 2. 17. and 2 Cor. 1. 12. where it is called the *ſincerity of God*, that is, godly ſincerity. for that is εἰλικρινὲς which is ſincere, or without mixture, as bread without leaven, 1 Cor. 5. 8. without the *leaven of the Phariſies, which is hypocriſie*, Luk. 12. 1. or as honey withuot wax (as the word ſincere doth ſignify) or as *Heſychius* expoundeth it καθαρὸν, ἄδολον, ἀληθὲς, pure, ſincere, or without deceipt, and true. This ſincerity the Lord required of the Iſraelites, by forbidding divers ſorts of mixture: as to plant their vineyards, or to ſow their fields with divers ſorts, to plowe with an oxe and an aſſe together, to wear a garment of divers

ſtuffes

ſtuffes, as of woollen and linnen together, Deut. 22.9, 10, 11. Levit. 19, 19.

4. Sometimes the upright man is ſignified by the word δόκιμος, which ſignifieth a ſound, or an approved Chriſtian; ſuch as are not only hearers, but doers alſo of Gods word; who are not only in the Church viſible, but alſo of the Church inviſible, who are ſheep in Chriſts flock, and not goates; wheat in Gods floore, and not chaffe, corne in Gods field, and not tares; children in Gods family, and not bond-ſervants, Ioh. 8. 34, 35. and contrarywiſe, thoſe who are hypocrits or vnſound Chriſtians are called ἀδόκιμοι (1 Cor. 9. 27. 2 Cor. 13. 5. 2 Tim. 3. 8.) which doth not ſignify reprobate, as oppoſed to the elect; but reprovable, as oppoſite to δόκιμος. that is, approved. 1 Cor. 11. 19. there muſt be hereſies, that thoſe who are δόκιμοι *ſound and approved* may be knowne, Iam. 1. 12. *Bleſſed is the man who endureth temptation*; for when by triall *he ſhall be* found δόκιμος that is, a ſound and *approved* Chriſtian, *he ſhall receive the crown of life*. For temptations and trials, are δοκιμασίαι, probations, by enduring and overcomming whereof the upright, or δόκιμοι (who have the priviledge of perſeverance) are diſcerned and known. Sometimes the word is uſed with

ſome

ſome addition, as δίκαιος ἐν χριστῷ approved in CHRIST, that is an approved Chriſtian, *Rom.* 16. 10. δόκιμος τῷ θεῷ approved of GOD, 2 *Tim.* 2. 15. for not he who commendeth himſelf is δόκιμος, but he whom God commendeth 2 *Cor.* 10. 18. εὐάρεστος τῷ θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις, acceptable or well-pleaſing to GOD, and approved of men, *Rom.* 14. 18.

5. That which is upright and ſincere is ſomtimes ſignified by the word ἀνυπόκριτος, (for to be upright, is not to be an hypocrite) as *Rom.* 12. 9. 2 *Cor.* 6. 6. 1 *Pet.* 1. 22 1 *Tim* 1. 5. 2 *Tim.* 1. 5. *Jam.* 3. 17. and ſomtimes by the word ἄδολος, 1 *Pet.* 2. 2. ſincere or *without guile*, And they are ſaid to be upright, in *whoſe ſpirit there is no guile*, that is hypocriſie, *Pſal.* 32. 2. true *Iſraelites, in whom there is no guile*, Ioh. 1. 48. for ſuch fooles are hypocrites, as that they (dancing, as it were, in a net) go about with their flattering words, and faire pretences to deceive GOD *Pſal.* 78. 36.

6 As in the old teſtament, ſo alſo in the new, the upright are called *pure in heart*, as *Mat.* 5. 8 and the upright heart is called a *pure heart*. Tim 1 5,. 1 Tim 2. 22 1 Pet 1. 22.

7. Laſtly, to walk uprightly is ὀρθοποδεῖν to go with a right foot *Gal* 2. 14. neither treading awry by diſſimulation nor halting as

as the Israelites did betwixt God and Baal, 1 *King.* 18. nor declining to the right hand or to the left, *Deut.* 5. 32. 28. 14. 2 *Chro.* 34. 2. or as the Apostle speaketh *Heb.* 12. 13. to make *streight* or right *pathes to our feet*, according to the exhortation of *Solomon*, Prov. 4. 26. as it is rendred by the 72. ὁδοὺς τροχιὰς ποίει τοῖς ποσὶ, καὶ τὰς ὁδοὺς σου κατεύθυνε, *make right pathes to thy feet, and order right thy wayes, decline* (v. 27.) *not to the right hand nor to the left*, and as he exhorteth, v. 25. *let thine eyes look right on, and let thine eye-liddes look straight before thee*, would you know then what it is to worship God in holinesse *before him*? it is to walk with God, or before God without hypocrisie, in sincerity and truth, with perfect, with pure, with our whole hearts, that is to say, with entire or upright hearts, walking in the way of religion and godlines with a right foot, looking right before us, declining neither to the right hand, nor to the left neither treading awry by dissimulation, nor halting down-right, either as neuters in religion, betwixt CHRIST and Anti-Christ, or as worldlings between GOD and Mammon; nor worshipping or obeying GOD by halves, but approving our selves to be ὁλόκληροι entire and sound Christians

ſtians, to him that tryeth and ſearcheth the heart and the reynes, ſetting God alwayes before our eyes, and behaving our ſelves as in his ſight and preſence, doing that which is right in his ſight.

Arguments to move us to integrity. Now that we may be moved to labour for this integrity and uprightneſſe of heart, I will uſe the 3. uſual arguments of commendation, *viz.* the excellency, the profit, and the neceſſity of it as it were a triple chaine.

1. The excellency of it is ſuch, that firſt it goeth under the name of perfection: and thoſe thing, which are done (though with great weakneſſe and much imperfection) with an *upright* heart, that is to ſay with a ſincere deſire, unfained purpoſe, and upright endeavour to pleaſe God, are accepted of God as done with a *perfect* heart.

2. Uprightneſſe is the inward beauty of Chriſts ſpouſe, in regard whereof, though ſhe be outwardly deſpicable in the eyes of the world; yet ſhe is glorious within, *Pſal.* 45.13. like to the Tabernacle, which was a type of the Church, which though outwardly covered with Rammes skinnes and Badgers skinnes *Ex.* 36.19. which made but a homely ſhew; was nevertheleſſe moſt

moſt beautifull and glorious within Or as the ſpouſe in the Canticles c. 1. 5. ſaith, *I am black but comely*; black without, *as the tents of Kedar*, who were *ſcenitæ* having tents of ſackcloth; comely within, as the *hangings of Solomon* within his houſe, as the lining thereof.

3. Integrity is of all things moſt pleaſing to God, *Pſal.* 51. 6. *Behold, thou art delighted with truth in the inward parts, I know alſo my God, that thou trieſt the heart, and haſt pleaſure in uprightneſſe*, 1 Chron. 29. 17. Yea, I may ſay more, that to be upright, is not only *pleaſing* to *God*, but alſo *the pleaſing* of him, *Prov.* 11. 20. the *upright in the way are Gods delight*. The Hebrew word *jaſhar* which ſignifieth right, is tranſlated ἀρεστὸν pleaſing, and the verbe which ſignifieth to be right, ſignifieth alſo to pleaſe ἀρέσκειν & is oftentimes ſo tranſlated, as the noune, *Exo* 15. 6. *Deut.* 6. 18. 12 25 13 18 21. 9. the verbe *Jud.* 14. 3, 7. the young woman of *Timnah was right* in *Samſons* eyes; that is, ſhe pleaſed him well, ſo, 1 *King* 9. 12. 2 *Chro.* 30. 4 *Jer.* 18 4 *Dan* 4 24 but moſt plainly *Num.* 23. 27. perhaps it *will ſeeme right in the eyes of God*; that is, as we alſo tranſlate it, peradventure it will p'eaſe God.

In

In like manner the phrase of walking with God or before God is every where by the 72. translated by the verbe εὐαρεστέω, that is, to please God. As *Gen.* 5. 22. 24. where it is said, that *Henoch* walked with God, they read, εὐηρέστησε τῷ θεῷ, *he pleased God*: so *Gen.* 6. 9. 17. 1. 24. 40. 48. 15. *Psal.* 116. 9. the sonne of *Syrach* speaking of *Henoch*, obserueth the same translation, *Eccles.* 44. 16. so doth the Author of the book of Wisedome, ch. 4. 10. and so doth the Apostle himself, *Heb.* 11. 5. *Henoch before his translation had this testimony,* εὐηρεστηκέναι τῷ θεῷ, *that he pleased God.*

4. The excellency of uprightnesse is such, as that it is that vertue which God chiefly requireth, *Gen.* 17. 1. *Micha.* 6. 8. 1 *Sam.* 12 24. which he most highly esteemeth *Gen.* 5. 22. 24. which hath alwayes been the chief commendation of the faithfull, as of *Enoch*, *Noah*, *Job*, &c. 1 *King.* 3. 6. The chief thing wherein the faithfull are to rejoyce in time of prosperity, 2 *Cor.* 1. 2. and their chiefest stay and comfort in distresse, *Esaiah* 38. 3. *Act.* 23. 1.

The profit.] 2. Put come we to the profit, by which most men (*Psal.* 4. 6.) are drawn. In generall it is said, that *God is good to those that are of a clean heart*, Psal. 73. 1.

73. 1. according to *Davids* prayer, *Pſal.* 125. 4. more particularly, *Pſal.* 84. 11. *the Lord is a ſun and ſhield, the Lord will give grace and glory, and no good thing will he withhold from them that walke in uprightneſſe.* He is a *ſun*, that is, the Author of all comfortable bleſſings, which are ſignified by *light*, according to that *Pſal.* 112. 4. to the upright there ariſeth *light in darkneſſe*, that is to ſay, comfort in afflictions; yea, to them that are upright, the conſcience of their own integrity doth miniſter ſingular comfort. It was *Ezechias* his ſtay and comfort, when he had received the ſentence of death, *Eſ.* 38. 3. and this was *Pauls* his rejoycing, the teſtimony of his conſcience, that *in ſimplicity and godly ſincerity he had his converſation here in the world*, 2 Cor. 1. 12. Act. 23. 1. *For God to him that is good before him*, that is upright, *giveth joy*, Eccleſ. 2. 26. yea to them, all true joy, and praiſing of God with joy and gladneſſe is appropriated, *Pſal.* 32. 11. 33. 1. 64. 10. *For light is ſowen for the righteous, and gladneſſe for the upright in heart*, Pſal. 97. 11.

And as the life of the upright is comfortable, his upright conſcience being unto him as a continuall (*Prov.* 15.) feaſt; ſo his end is happy, *Pſal.* 37. 37. *Obſerve the perfect*

perfect man, and behold the upright, for the end of that man is peace. So *Eſay* 57. 2. which is further proved, becauſe uprightneſſe is evermore attended with perſeverance to the end, as hereafter ſhall fully be proved in the Treatiſe of perſeverance. For the integrity of the upright doth guide and preſerve them, *Prov.* 11. 3 *Pſal.* 25. 21. the upright man who is not only a hearer, but alſo a doer of Gods word, is like the wiſe man, which built his houſe upon the rock, which could not be overthrowne, *Mat.* 7. 24, 25. wherefore the *upright ſhall never be moved, but his righteouſneſſe endureth for ever*, Pſal. 112. 3. 6.

The Lord is alſo a *ſhield* to them that walke uprightly, *Prov.* 2. 7. For *the eyes of the Lord perluſtrate the whole earth, to ſhew himſelfe ſtrong in their behalfe, whoſe heart is perfect or upright towards him*, 2 Chro. 16. 9. which *David* applying to himſelfe, ſaith *Pſal.* 7. 10 *God is my ſhield, who ſaveth the upright in heart.*

He giveth alſo *grace* and *glory*; grace in this life, and glory in the life to come, *Grace*: for uprightnes being the ſoundnes of all graces, God hath therefore layed up in ſtore for the upright *Tuſhijah*, whatſoever is ſound and truly good, as *Solomon* ſaith, Pro. 2. 7. And ſuch is the concatena-

tion

tion of all ſaving graces, that where any of them be in truth, (as they are in the upright) there is a concurrence of them all in ſome meaſure: ſome going before, as cauſes producing the reſt, others following and preſuppoſing the former. As for example, where is faith unfained, there is alſo hope and charity; and where theſe are in truth, no other ſaving grace can be wanting, and therefore God may truly be ſaid to give al manner of graces to the upright, as ſaving knowledge, and true wiſedome, Eccles 2 26. which *David* found by his owne experience Pſal 119. 98. 99 100. and ſo of the reſt. And upon this ſoundneſſe of grace followeth the increaſe of grace, peace of conſcience, and joy in the Holy Ghoſt. 2 Cor. 1. 12. Eccles. 2. 26. affiance and confidence Pro. 28. 1. when *feare ſurpriſeth the hypocrites*, Eſ 33. 14. patience, conſtancy, and perſeverance, Luke 8. 15. by which the upright and ſound Chriſtians are knowne, when contrarywiſe the double-minded man (that is the hypocrite) *is inconſtant in all his wayes.* Iam. 1. 8. and his heart being not *right* with God, neither is he *ſtedfaſt* in his covenant. Pſ. 78 37. but is ſubject to defection, 1 Iohn 2. 19. as having built upon the ſand, Mat. 7. 26.

The Lord alſo giveth *glory* to the upright;

right; for whosoever *walketh uprightly shall be saved*, Pro. 28. 18 they shall dwell in the presence of God, Psa. 140. 13. in the mountaine of his holynes, Psa. 15. 1, 2. Psa. 24. 3, 4. *the pure in heart shall see God* (in which vision of God our eternall happines doth consist:) and therefore they are blessed. Mat. 5. 8. Psa. 119. 1. and not onely themselves are blessed, but their children also after them, Pro. 20. 7. Psa. 112. 2. Of this happines we have a notable example in *Henoch*; whom, because he walked with God, the Lord translated into the kingdome of glory. Gen. 5. 24. Heb. 11. 5. to let us understand by this precedent, as being the first mentioned in this kinde, what accompt he maketh of uprightnes. Now, if the Lord doe graunt them glory in his owne kingdome, it may not be thought, that hee will (Psa. 84. 11.) *withhold any thing from them that is good*, Luk. 12. 32. any good thing, I say, which they shall aske at his hands: for the *prayers of the upright are accepted of God*, Pro. 15. 8. and he *is neere to all that call upon him in truth*, Psa. 145. 18. insomuch that whatsoever they doe aske they doe receive, because *they doe those things which are pleasing in his sight*. 1 Iohn 3. 22.

3. But if neither the golden chaine of excellen-

excellency will allure, nor the ſilver chaine of profit draw us; then muſt the iron chaine of neceſſity compell us to uprightneſſe. The neceſſity may be ſhewed by theſe conſiderations.

1. As with uprightneſſe the ſmalleſt graces, and the weakeſt meaſure of obedience are accepted with God: ſo without it, the beſt graces which we may ſeeme to have, are but counterfeit; and the beſt worſhip that we performe without it, is but hypocriſie. For the ſoundneſſe of all grace, and of all worſhip ſtandeth in uprightneſſe. Our *faith* therefore muſt be ἀνυπόκριτος unfained. 1 Tim. 1. 5. 2 Tim. 1. 5. or els it is no true faith; our *charity* alſo muſt be *unfained*, Rom. 12. 9. 2 Cor. 6. 6. 1 *Pet.* 1. 22. that is, we muſt love in deed, and in truth, and not in word only, and from the teeth outward, 1 Ioh. 3. 18. Iam. 2. 15, 16. Our *wiſdome* likewiſe muſt be ἀνυπόκριτος, Iam. 3. 17. not that *mixta prudentia* of our Politicians, which is mingled with diſguiſing and deceipt, for ſuch is earthly, carnall and devilliſh, *Jam.* 3. 15. Our *repentance* alſo muſt be unfained, and from the bottome of our hearts, *Joël.* 2. 12, 13, not like that of the Iſraelites, when the hand of God was upon them, who made ſhew of repentance, *but their heart was not up-*

upright with God, Pſal. 78. 34, 36, 37.

Likewiſe our *obedience* muſt be from the heart, Rom. 6. 17 Yea it muſt be performed with our whole heart *Deut.* 26. 16. 30. 2. 2 *King.* 23. 3. *Pſal.* 119. 34. 69. If with *Amaſiah* we do that which is right before God, but not with a *perfect*, that is, upright heart; we may fall away from God, as he did 2 *Chro.* 25. 2. 14. for when mens hearts are not upright with God, neither are they ſtedfaſt in his covenant, *Pſal.* 78. 37. If therefore without uprightneſſe our *faith* be dead, our *love* fained, our *wiſedome* diveliſh, our *repentance* unſound, our *obedience* counterfeit, and ſo of all other graces, then is uprightneſſe as neceſſary, I ſay not, as any one grace, but as all of them put together: uprightneſſe being the truth and ſoundneſſe of them all, without which they are not ὄντως indeed and in truth; for *ens & verum convertuntur.* And therefore that which is not a true faith is not faith indeed, and ſo of the reſt. And as the graces, which we ſeem to have without uprightneſſe are but counterfeit; ſo all our worſhip and ſervice of God, without it is meer hypocriſie. Our worſhip therefore of God muſt be *in ſpirit and in truth*, Ioh. 4. 23, 24. we muſt ſeek the Lord with *our whole heart*, (whereby *ſeeking*, we are

to

to underſtand the whole worſhip and ſervice of God) *Deut.* 4. 29. *Pſal.* 119. 2. Thus *David* ſought the Lord *Pſal.* 119. 0. Thus *Aſa* and his ſubjects did make a covenant to ſeek the Lord *with all their hearts*, 2 Chro 15. 2. Thus *Iehoſaphat* 2 Chro 22. 9.

It is not our bodily exerciſe 1 Tim 4. 8 but our *reaſonable* and ſpirituall ſervice that is acceptable to God *Rom.* 12. 1. It is the heart that the Lord requireth *Prov.* 23 26 and that he reſpecteth, 1 *Sam.* 16 7. If therefore we draw neer to God with our mouthes, and honour him with our lippes, but remove our hearts farre from him. *Eſ* 29 13. we muſt expect the reward of hypocrites.

[*Neceſſary to Invocation.*]- But let us deſcend to the parts of Gods worſhip, and firſt, (*To prayer.*) to prayer and thankſgiving, which are the two ſorts of invocation. If we would have our *prayer* accepted of God, both we our ſelves muſt be upright, and our prayers alſo, we; for the Lord *delighteth in the prayer of the upright.* Prov. 15. 8. but abhorreth the prayer of the hypocrites, *Prov.* 28. 9. Eſ. 29. 13. If therefore we *regard wickedneſſe in our hearts* (as hypocrites uſe to do) we muſt make our accompt with *David*, that the *Lord will*

not

not heare us; Psal. 66. 18. Our prayer must also be upright, when we are to pray, we must prepare our *hearts to seek the Lord*; 2 Chro. 30. 19. we must pray in *spirit*. Eph 6. 18. *in truth*, Ps. 145. 18 Our prayer must be the *lifting up of our soules* to God, *Psal.* 5. 1. 86. 4. *a lifting up of our hearts with our hands unto God in the heavens* Lam. 3. 41 *powring forth of our soules before the Lord*, Psal 62. 8. we must pray out of a *pure* and upright heart. 2 *Tim.* 2. 22 with *our whole heart*, Psal. 119. 145. *With lippes unfained*, Psal 17. 1. And to this manner of praying is the promise of hearing our prayers restrained, Psal. 145. 18.

But if we pray with *fained lippes*, if in our prayers we speak *with an heart, and an heart*, Psal. 12. 2. if we ask with our mouth that which we do not desire in our hearts; if in our prayers we pretend that which we do not intend; if we promise that which we do not mean to performe; if we draw neare unto GOD with our mouthes, and remove our hearts from him, as hypocrites use to do, we shall offer a great abuse to the Majesty of GOD. For fained lips are as the Psalmist calleth them, *Psal.* 17. 1. *lips of deceipt*, whereby hypocrites in their prayers lying unto GOD, *Hos.* 7. 13, 14. go about to deceive him.

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The like is to be ſaid of praiſe and thankſgiving, which if we would have accepted of GOD, both we our ſelves muſt be upright, (for *praiſe is comely for the upright*, Pſ. 33. 1. for they only can rejoyce in GOD: and therefore they alone can praiſe him aright, *Pſal.* 32. 11. 145. 10.) and our prayſes alſo and thankſgiving muſt be uprightly performed. Firſt, therefore we muſt *prepare our hearts*, Pſal. 5. 77. 108. 1. and ſtir up our *ſoules* to praiſe God, Pſal. 103. 1, 2. 104. 1. 146. 1. *Bleſſe the Lord O my ſoul, and all that is within me praiſe his holy Name*, then muſt we ſing and praiſe him with *grace* Col. 3. 16. that is, with thankfulneſſe, and with gladneſſe in our hearts, with our whole hearts, *Pſal.* 91. 86. 12. 111. 1. 138. 1. that is with uprightneſſe of heart, *Pſal.* 119. 7. Otherwiſe we ſhall make but bad muſick in the eares of the Lord, if there be a *diſcord* between our hearts and our tongues.

Let us come to the miniſtery of the word, which muſt uprightly be both preached and heard. The Preacher muſt not adulterate the Word of God, but as of *ſincerity*, but *as of God, in the ſight of God* he muſt ſpeak in CHRIST, 2 *Cor.* 2. 17. 4. 2. not ſeeking to pleaſe men, *Gal.* 1. 10. but ſtudying to ſhew himſelfe *approved to God*

God who tryeth our hearts, 1 *Theſſ.* 2. 4. 2 *Tim.* 2. 15. neither ſeeking his owne praiſe or profit; but ſeeking only the glory of God in the ſalvation of the hearers.

And as the word is to be preached with integrity, ſo is it alſo to be heard with uprightneſſe, and to that end, before we come into the houſe of God, we ought to *look to our feet*, that is, to our affections, *Eccleſ.* 5. 1. and to put off the foule *ſhooes* (Exod 3. 5. Joſ. 5. 15.) *of our feet* that is, our corrupt affections, *Jam.* 1. 21. 1 *Pet.* 2. 1. that we may receive the word into *honeſt and good*, that is, upright hearts, *Luk.* 8. 15. And when we are come into the aſſembly, the place of Gods preſence, we are to ſet our ſelves in the preſence of God, that we may ſay with *Cornelius*, Act. 10. 33. we are here preſent *before God*, to heare what ſhall be delivered out of his word, And as the Miniſter muſt preach, as he that delvereth the *oracles of God*, 1 Pet. 4. 11. ſo we muſt hear τον λόγον ἀκοῆς *the Word preached not as the word of man, but as it is indeed the word of God*, 1 Theſſ. 2. 13. with earneſt attention hanging as it were upon the mouth of the preacher, *Luk.* 19. 48. and ſo deſiring to hear God, as we deſire to be heard of God, (for without attention being preſent in body, we are abſent

ſent in minde,) with a ſincere deſire (1 Pet. 2. 2. to profit by it, and an unfained purpoſe to practiſe it For if we be hearers, and not doers of the word, like *Ezekiels* hearers, Ezech 33. 31. 32. as we ſhall play the *hypocrites* to deceive others, ſo we ſhall prove *Sophiſters* to beguile our ſelves, *Iam.* 1. 22. (παραλογιζόμενοι ἑαυτούς)

To the Sacraments] There remain the Sacraments For as in the old Teſtament the Circumciſion of the *fleſh* was of no value, (*Rom.* 2. 8. 29 without the circumciſion of the *heart*; ſo is it to little purpoſe to have the body waſhed 1 *Pet.* 3. 21. with outward Baptiſme, unleſſe our heart be clenſed with the bloud of CHRIST apprehended by faith unfained. For what will it availe us, if without uprightneſſe, of heart we do with *Simon Magus* profeſſe our ſelves to believe, and to be baptized? For if our heart be not right before God, we have, for all our baptiſme and profeſſion, no part in CHRIST: but do remaine as he did, *in the gall of bitternesſe and in the bond of iniquity*, Act. 8. 21.

And as in celebrating the Paſſeover, the Iewes were to uſe unleavened bread: ſo muſt we receive the Sacrament of the Lords Supper, (which is the antitype to the Paſſeover) not with the leaven of hypocriſy,

pocrisy, but with the *azymes* or unleavened graces *of sincerity and truth*, 1 Cor. 5. 8. For what will it availe us, if with *Judas Iscariot*, we shall receive the Sacrament, and carry our selves so smoothly, as he did, that when our Saviour told his Apostles, that one of them should betray him; all of them were as ready to suspect themselves, as him? for if our hearts be not upright, but false, as his was, well may we receive, as *Augustine* sayth of him, *panem Domini*, the sacramentall bread, but we shall not receive *panem Dominum*, the Lord, who is the bread of GOD which came downe from heaven, Iohn 6. 33.

But if when we are to receive the Sacrament, we *prepare our hearts to seeke the Lord*, (2 Chron. 30. 19.) and come with upright hearts void of hypocrisie; though we have many imperfections and wants, and though the graces required in a worthy receiver be very small and weak in us; yet if they be in truth, we shall in Christ be accepted, as worthy receivers. But without uprightnesse of heart, the most glorious shew that can be made, either in our preparation, or in the receiving of the Sacrament, is but hypocrisie.

2. Secondly, the necessity of uprightnes is proved by the authority of God speaking

in the ſcriptures, as 1. By the commandement of God impoſing a neceſſity of duety, Deut. 18. 13. Ioſ. 24. 14. who ſo requireth it as a maine and principall duety, Gen. 17. 1. 1 Sam. 12. 24. Mich. 6. 8. which in all dueties is, as it were, *all in all* and without which all is nothing Act 24. 16. For this cauſe Iſrael was called Ieſhurun. Deut. 32. 15. 33. 5. 26. Eſ. 44. 2 becauſe this was the thing which the Lord required cheifely in every Iſraelite, this is the true Iſraelite, Iohn. 1. 47. Rom. 2. 29. This is Iacob, Pſ. 24. 6. or this is the generation of Iacob (who was *iſti Tam, perfectus* or *integer* Gen. 25. 27) this, the Iſrael of God, Gal. 6. 16. Secondly, by the teſtimony of our Saviour, Mat. 5. 20. *except your righteouſneſſe exceed the righteouſneſſe of the ſcribes and Phariſies* (whoſe righteouſneſſe conſiſted in outward appearance, not in inward truth, they being ſoured with the leaven of hypocriſy) *you ſhall not enter into the kingdome of heaven.* If therefore we have a *forme μόρφωσιν* of godlyneſſe, but deny the power thereof, 2 Tim. 3. 5. if we have lampes without oile Mat. 25. 3. greene blades without root. Luke 8. 13. greene leaves without fruit, Matth. 21. 19. we cannot pleaſe God. And thirdly, by the oath of God in this place inferring a neceſ-

neceſſity of Infallibility; that thoſe, who are the redeemed of the Lord ſhall worſhip him in holineſſe and righteouſneſſe *before him.*

3. Thirdly if we be *not upright*, then are we *hypocrites*, for not to be upright is to be an hypocrite. But hypocriſy is a ſinne moſt odious unto God; and moſt pernicious to the hypocrite. For *as the upright are the Lords delight*, ſo they that be *of a perverſe heart*, that is to ſay the hypocrites, *are an abomination to him*, Pro. 11.20.

And ſo pernicious it is to him that is infected therewith, that as there is no aſſurance of his ſalvation, (for what hope hath the hypocrite, when GOD ſhall take his ſoule Iob 27.8.) ſo there is great certainty of their damnation, unleſſe they repent: whereof there is leſſe hope: in an hypocrite, then in an open ſinner. For which cauſe our Savior CHRIST telleth the (Mat. 21.32.) phariſaicall hypocrites, that *publicanes and harlots enter into the Kingdome of heaven before them.* And ſuch is the certainty of their damnation, that our Saviour Chriſt, when he would ſignify, that the wicked ſervant of whom he ſpeaketh Mat. 24 48. ſhould certainly be damned: he ſaith, he ſhould have his *portion with hypocrites*, where ſhalbe weeping and gnaſhing of teeth, v. 51.

Seeing

Seeing therfore uprightneſſe is a grace ſo *excellent*, that it goeth under the name of perfection, that it is the inward bewty of the ſpouſe of Chriſt, wherein eſpecially he is delighted, that it is not onely pleaſing to GOD, but alſo the pleaſing of him: ſo *profitable*, that all good things are promiſed to the upright, and no good thing kept back from them; ſo *neceſſary*, that in it conſiſteth the ſoundneſſe of all ſaving graces, and of all religious worſhip, in ſo much that without it the beſt graces are counterfeit, and all our beſt worſhip but hypocriſie; ſo neceſſary as that without it men can have no aſſurance that they are redeemed of the Lord, or that they ſhall bee ſaved: but that as without it they being no better then hypocrites; have no ſound hope that they ſhalbe ſaved, ſo there is a certainty and aſſurance that they ſhalbe condemned: it behooveth us by all meanes to labour for this vertue, which is ſo excellent in it ſelfe, ſo pleaſing to God, ſo profitable, and ſo neceſſary to us.

Other meanes to uprightneſſe.

And firſt, for aſmuch as it is the gift of God from whom *every good and perfect gift doth come*, Iam. 1.17. for it is he *that maketh our way perfect*, Pſ. 18.32. it is he that

that ſweareth in this place, that he will give thoſe that are redeemed to worſhip him in holyneſſe and righteouſneſſe *before him* we are therefore to begge this grace at the hands of God by hearty and faithful prayer, after the example of *David*. Pſ.51.10. *Create in me a cleane heart, O God, and renew a right ſpirit within me;* and Pſ.119.80. *let my heart be ſound or thamim upright in thy ſtatutes, that I be not aſhamed.*

2. To our prayer let us joyne our endevour to keepe a watch over our heart, and as *Solomon* exhorteth Pro.4.23. *above all keeping to keepe our hearts,* for out of it are the iſſues of life, that is, as it is the fountaine of life, ſo of living well or ill from whence all our ſaying and doing doe ſtreame: *The good man out of the good treaſure of his heart, bringeth forth good things, and the evill man out of the evill treaſure of his heart, bringeth forth evill things, for out of the abundance of the heart the mouth ſpeaketh.* Luk.6.45 and accordingly the hand worketh, wherefore in reforming our lives, our firſt and cheife care muſt be of purging the heart; for that is the foundation of a godly life, without which there is no ſound reformation.

Firſt, (ſaith our Saviour CHRIST)

Mat. 23. 26. *clenſe the inſide of the cuppe and platter, that the outſide may be cleane alſo,* In vaine do we goe about to cleare the ſtreames, whilſt the fountaine is corrupt: In vain do we go about to ſtop the ſtreams, whiles the well-ſpring floweth in his full courſe, In vaine ſhall we like the ſummer fruit be faire and mellow on the outſide if we be rotten at the core: In vain have men a name that they live, when they are dead. Apoc. 3. 1.

And the rather we are to tak care of our hearts, becauſe GOD himſelfe doth eſpecially looke unto the heart, 1 Sam. 16. 7. and according to the quality and diſpoſition of the heart, he judgeth of the man. If the heart burne with *luſt*, the man is an *adulterer* before GOD; if the heart be fraught with *coveteouſneſſe*, the man is a *thiefe* before GOD, as *Iudas was*. Ioh. 12. 6. If the heart boyle with *hatred* and malice, the man is a *murtherer* before GOD, 1 Iohn 3. 15. If the heart be removed from GOD, and ſet upon the world, and the things that are therein, then is the man a ſpirituall adulterer, that is, an idolater before GOD, Iam. 4. 4.

And finally, the heart is to be kept above all keepings, becauſe it is *deceiptfull above all things*, Ier. 17. 9.

3. Thirdly,

3. Thirdly, that we may learne to walk with God, and to behave our ſelves as in his ſight, and in his preſence, it is neceſſary, that we ſhonld effectually acknowledge, believe and remember, and upon all occaſions meditate of the *omniſcience* and *omni preſence* of God, after the example of *David*, who was in reſpect of his integrity and uprightnes, *a man according to Gods owne heart* Pſ. 139 the firſt 12. verſes. For if we doe powerfully, acknowledge, and effectually believe and remember, 1. that *the eye of the Lord is in every place, beholding the juſt and unjuſt*, Pro. 15. 3. 11. and that he knoweth all things, even thoſe which are moſt hidden and ſecret, and namely that he *knoweth the heart*, and ſearcheth the reynes, that he knoweth *our thoughts before we think them*, *Pſ.* 139. 3. and that *no thoughts can be hidden from him: Job* 42. 3. we thereby be moved to behave our ſelves as in the ſight of God, labouring to approve, not onely our words and deeds, but alſo our inward thoughts and affections to God, who not onely knoweth the heart, but eſpecially looketh to the heart. It is the argument, which *David* uſeth to move *Solomon* to uprightneſſe. 1 *Cor.* 28. 9. *And thou my ſon Solomon* (ſaith he) *Know thou the God of*

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thy father, and serve him with an upright heart, and willing minde, for the Lord searcheth all hearts, and understandeth all imaginations of the thoughts.

2. If we would meditate of the *omnipresence* of God, that God is at all times, in all places present with us, and that we cannot (*Psal.* 139. 7.) possibly avoid out of his presence, that would make us behave our selves as in the presence of God. Inferiours when they are in the sight and presence of their Superiours, are very carefull of their behaviour. He were an ungracious sonne, or a lewd servant, that would misdemeane himselfe in the sight and presence of his father, and of his Lord, She were a very lewd and impudent wife, that in the sight and presence of her husband would prostitute her selfe to another man. This is our case: God is our father, we are his children, he is our Lord, and we are his servants; he is our husband, we are his spouse, and we alwayes are in his sight and presence. If therefore we could truly and effectually believe, and remember this, (which is a most certain and undoubted truth, and no lesse certain then that there is a God, which of all truths is the most certaine truth) we would abstain from sinne, neither would we be so shamelesse,

leſſe, as in his ſight, and in his preſence to ſinne againſt him, ſee Job 31. 4. 34. 21. Pſal. 119. 168. Prov. 5. 21. To this purpoſe, *Seneca* (Epiſt. 11.) admoniſheth his friend *Lucilius*, that he would ſet before him *Cato* or *Lælius*, or ſome other grave and reverend perſon, that ſo he might behave himſelfe as in their preſence: for *magna pars* ſaith he) *peccatorum tollitur, ſi peccaturis teſtis aſſiſtat*, a great part of ſins would be prevented, if when we are about to ſinne there were ſome witneſſe preſent with us. How much more would the preſence of almighty God reſtraine us from ſinne, if we had the eye of *Moyſes*, the eye of faith, to ſee him who is inviſibly preſent with us alwayes, and in all places, *Heb.* 11. 27.

4. To the meditation of Gods omniſcience and omnipreſence, let us joyne the conſideration of his *all-ſufficiency*. For this is the argument, which not onely the Prophet *Hanani* uſed to *Aſa*, 2 Chron. 16. 9. the *eyes of the Lord perluſtrate the whole earth, to ſhew himſelfe ſtrong in their behalfe, whoſe heart is upright towards him*; but alſo which God himſelfe uſed to *Abraham*, Gen. 17. 1. *I am God all-ſufficient, walke before me, and be upright.* For what is the reaſon, why men doe play the hypocrites?

crites? Is it not becauſe they deſire to pleaſe men, and to approve themſelvs to them rather then to God? And why doe they ſeek to pleaſe men, rather then God, is it not becauſe they feare men, more then God? or truſt in men more then in God? But if we did effectually acknowledge Gods all-ſufficiency, we would learne to feare him, and to truſt in him above all; knowing that no creature is able, either to doe us good, unleſſe God uſe him as his inſtrument for our good, or to hurt us, unleſſe God uſe him as his rodde to ſcourge us, and therefore as we would feare him, and truſt in him rather then in his inſtruments; ſo would we labour to pleaſe him above all.

5. Let us meditate of Gods bounty towards us, whereby he hath ſhewed himſelfe all-ſufficient to us, (*Deut.* 33. 16.) and for our good; which argument is uſed both by *Samuel*, 1 Sam. 12 24. and by *Joſua* c. 24. 14. where having recounted Gods bleſſings towards them, even from *Terah Abrahams* father, he inferreth this uſe, *Now therefore feare the Lord and ſerve him in uprightneſſe and in truth.* But cheifly we are to meditate of his ſpirituall bleſſings and of the end for which he hath beſtowed them. For why did he elect us? was it not that we ſhould be holy and blameleſſe

before

before him? Eph. 1. 4. that is to ſay, upright? why did he redeeme us? was it not that we ſhould ſerve him in holineſſe and righteouſneſſe *before him*? hath he not reconciled us unto God, that we ſhould be holy and blameleſſe *before him*? Col. 1. 22. hath he not regenerated us according to Gods image, that we ſhould worſhip him in holineſſe and righteouſneſſe *of truth*, that is true and upright holineſſe and righteouſneſſe, Ephes. 4. 24. In vaine therefore do men profeſſe themſelves to be *elected* in Chriſt, *redeemed* by him, *reconciled* unto God, *regenerated* by his Spirit, if they be not upright. For the end which God propoundeth to himſelf cannot be fruſtrated.

6. Finally, if the conſideration of Gods benefits will not move us, let us conſider the terrour of the Lord, as the Apoſtle calleth it, 2 Cor. 5. 11. Let us ſet before our eyes our Saviour Chriſt, ſitting in judgement at the laſt day, at which time he ſhall judge *the ſecrets of men*, Rom. 2. 16. Eccl. 12. 14. that ſo we may endeavour in the meane time to walk uprightly before him, and approve our ſelves to him, that judgeth ſecrets; that when he ſhall appeare, we may *have confidence, and not be aſhamed* (John 2. 28.) ἀπ' αὐτοῦ that is, not depart

part *from* him, as hypocrites ſhall, flying from the face of *the lambe*, and deſiring that *the hilles would fall upon them*, and hide them from the face of him that ſitteth on the throne, and from the wrath of the lambe, (*Apoc.* 6. 16.) For horrible will thy ſhame and confuſion be, if having profeſſed religion, and made ſhew of chriſtianity before men, thou ſhalt then before all the world, not onely be diſcovered and convicted to have been an egregious hypocrite, but alſo be condemned to have thy portion with hypocrites, where ſhall be weeping and gnaſhing of teeth. But on the other ſide, if we ſhall walk uprightly in GODS *Tabernacle*, we ſhall reſt in the *mountaine of his holineſſe*; if we bee ſound and upright members of the Church militant, we ſhall be inheritors of glory in the Church triumphant; if we be *ſheepe* in CHRISTS flock and not *goates*, we ſhall be ſet at his right hand, and receive that bleſſed ſentence; *Come ye bleſſed of my Father, inherite the kingdome prepared for you from the beginning of the world*, Matth. 25.34.

The ſignes of uprightneſſe.

Now, foraſmuch as the Lord hath promiſed to all the ſonnes of *Abraham*, the heyres of promiſe, that is to ſay, to all the faith-

faithfull, that being redeemed from the hand of our ſpirituall enemies, he will give us to worſhip him in holineſs *before him*; it behoveth us ſeriouſly to try and examine our ſelves, whether we be *upright with the Lord our God* or not, (*Deut.* 18.13.) For if we be hypocrites and unſound Chriſtians, we can have no aſſurance that we are the redeemed of the Lord. God having ſworn, that to thoſe whom he redeemeth, he will give grace to worſhip him in holineſſe and righteouſneſſe *before him*. And to the ſame purpoſe, and with the ſame labour, we are alſo to try our ſelves whether we be hypocrites or not. For ſuch is the immediate oppoſition betweene uprightneſſe and hypocriſie; that if we be not hypocrites, then are we upright, and contrariwiſe.

But here it will be ſaid, that hypocriſie is in all men, either more or leſſe, and that as all men are ſubject to lying, ſo alſo to hypocriſie. This, the Papiſts whoſe profeſſion notwithſtanding of Chriſtianity (being for the moſt part a meere formality of religion denying the power thereof) is meere hypocriſie, will hardly grant; namely, that the ſinne of hypocriſie is in all. For they teach, that a man who is juſtified, as every one of them is, who either

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in his infantie is baptized, or abſolved preiſt, when he is come to yeeres, is with-without ſinne; and that there is nothing in him that God hateth, nothing that properly can be called ſinne, untill he draw upon him the guilt of ſome mortall ſinne. Thus, ſaying that they have *no ſinne*, they are convinced to have no *truth* in them, 1 *John* 1. 8. But we confeſs, that originall ſinne, which is equally in all men by nature, is not onely a privation of all ſpirituall goodneſs, but alſo an evill diſpoſition and proneneſs to all manner of ſinne; as to infidelity, pride, ſelf-love, hardneſs of heart, carnall ſecurity, hatred, uncleanneſs, cotouſneſs, ambition, lying, and hypocriſie, &c. and that theſe ſinfull corruptions, being ſo many habituall ſinnes, remain in all men both regenerate and unregenerate; but with this difference, that in the unregenerate they remaine in their full ſtrength, and for the moſt part with increaſe, as the *incrementa* of originall ſin, unleſs perhaps abated or reſtrained by the contrary ſinnes, which contrary vices being from evill diſpoſitions, grown to wicked habits, are ſaid to reigne in carnall men. But in the regenerate, theſe corruptions remaine onely as the reliques of originall ſinne, in ſome meaſure mortified in them,

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ſome more, ſome leſs. All which are the infirmities of the fairhfull but eſpecially thoſe which are leſs mortified.

All which, like the ſcattered forces of rebels vanquiſhed, but not utterly deſtroyed, ſtill remaine *ad agonem*, to encounter with us upon all advantages. So that in the beſt of us there remaineth a ſpice, as of infidelity, pride, ſelfe-love, hardneſſe of heart, carnall ſecurity, hatred, uncleaneneſſe, covetouſneſſe, ambition, lying, ſo alſo of hypocriſy. But ſo long as a man ſeeth, and deteſteth this corruption, and laboureth to mortify it, ſo long as he is carefull to a voide it, and jelous over himſelfe, leſt his profeſſion or other his good endevours bee contaminated or taynted therewith; though there be ſome matter of hypocriſie remayning in hin, yet he is not formally an hypocrite, but is reputed upright. For as it is ſaid both of the faithfull themſelves in generall, though partly ſpirit, and partly fleſh, that they are men *ſpiritnall and regenerate*, having their denomination from the better part; and alſo of their actions performed in odedience, though taynted with the fleſh, that they are *good workes*; ſo is it in this particular, even as a wedge of gold, in which there is much droſſe, is notwithſtanding a

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wedge of gold, though not of pure gold; and as an heape of corne, wherein is ſtore of chaffe, is called an heape of corne, though not of pure grayne: ſo the faithfull though ſome droſſe of hypocriſie and as the Prophet called it *tinne*, Eſ.1.25. remayne in them, are notwithſtanding upright.

Therefore though hypocriſie be in all men, yet all are not hypocrites; but they in whom this corruption reigneth without reſiſtance. Yea but in baptiſme originall ſinne withall his branches is taken away, I anſwear with *Auguſtine*: (De Nuptiis & Concup.l.1.c.25.) it is taken away, firſt, in reſpect of the guilt, *non ut peccatum non ſit, ſed ut in peccatum non imputetur*, not that it ſhould not be at all, but that it ſhould not be imputed to them that believe, Secondly in reſpect of the dominion; for it is taken away, not that it ſhould not *remayne* at all but that it ſhould not *reygne* in the faithfull, Rom.6.14. wherefore as I ſaid, though hypocriſie be in all men, yet none of the faithfull are hypocrites.

Who is an Hypocrite.

For an hypocrite is he, who being inwardly void of grace, and full of wickedneſſe, maketh an outward ſhewe of Chri-

Christianity, and piety, dissembing that evill which is in him, and making semblance of that goodnes which he hath not: having as even now with the Apostle I said of the Papists, μόρφωσιν an *outward formality of religion, but denying the power thereof*: Being, as our Saviour saith, like *to whited sepulchers which in deed appeare beautifull outward, but are within full of dead mens bones, and of all uncleannesse.* Mat.23.27: like to those summer peares, which being faire and mellow without, are rotten at the core.

Now, hypocrites are of two sorts, for as of not speaking the truth, that is lying, there are two degrees the one is *mentiri* (which is *contra mentem ire*, wittingly to lye, and to avouch for a truth that which himself knoweth, or at least thinketh to be an untruth,) the other *mendatium dicere*, to tell an untruth, unwittingly, supposing it to be a truth: so of not walking in the truth, that is, of hypocrisie there are two degrees, *viz.* of such as be hypocrites, either wittingly, or unwittingly. Both are deceivers; the former, knowing himselfe to be an hypocrite, goeth about to deceive others, yea God himselfe with his faire shewes; the other, not knowing himselfe to be an hypocrite, but being deceived by the

the devill, and his owne deceiptfull heart' Jer.17.10. deceiveth himſelfe, as St. *Iames* ſaith ch.1.22. Be yee doers of the word, and not hearers onely, *deceiving your owne ſelves*, and v.26. If any among you ſeeme to be religious, and bridleth not his tongue, but *deceiveth his owne heart*, this mans religion is in vaine, and likewiſe S. *Paul* Gal.6.3. If a man think himſelfe to be ſomething when he is nothing, *he deceiveth himſelfe*. Both of them are ἀδόκιμοι, that is unſound, being not inwardly and in truth, that which in profeſſion and outward ſhew they would ſeeme to be, to both of them the deſcription of an hypocrite doth agree, *they have a formality of religion, but deny the power thereof* 2. Tim.3.5.

The former, is the groſſe and notorious hypocrite, who doth beſt deſerve the name; for ὑποκριτὴς an hypocrite, in the greeke tongue, ſignifieth a *ſtage-player*. whoſe profeſſion it is to take upon him the perſon of another man, the other, is the cloſe and the moſt ordinary hypocrite, who being not the man; which he profeſſeth or taketh himſelfe to be, acteth alſo another perſon, as well as the other, though not ſo groſſely and as it were upon the ſtage ſeeming to himſelfe, and deſirous to be reputed of others, that which in deed

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he is not a good Chriſtian, having a name that he liveth, but is dead. Apoc. 3. 1.

The former is a damned hypocrite damned in his owne conſcience, the other is a ſelfe-pleaſing and a ſelfe-deceiving hypocrite, pleaſing himſelfe, by reaſon of his profeſſion in his pride and ſelfe-love, in his vaine preſumption and carnall ſecurity, in his infidelity and impenitency, profeſſing himſelfe to be a true Chriſtian, and yet being a meere worldling, a carnall Goſpeller, a temporizing and temporary profeſſour. Of which ſort, by how much the greater is the number, for the world is full of ſuch; by ſo much the greater muſt our deſire and care be, that we may be *tryed*, and proved, and vpon tryall found to be ſound and upright Chriſtians. Our deſire we muſt expreſſe in prayer to God, that we may be proved and vpon tryall approved (for untill we be tryed we know not our ſelves) ſaying with *David*. Pſ. 139. 23, 24. Pſ. 26. 2. *ſearch me O LORD and know my heart*, that is, make it known vnto me, *try me and know my thoughts, and ſee if there be any way of wickedneſſe in me, and lead me in the way everlaſting*, that is, in the way which leadeth to everlaſting life. Now GOD doth try both the upright and the hypocrite, though in a different

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manner. The upright he tryeth, both by proving them himſelfe, and that for their good. Deut. 8. 16. and by ſuffering them to be tempted by others; and that, either to manifeſt his graces in them, to his owne glory, their comfort, and good example of others: (thus he tryed *Abraham* Gen. 22. 12. *Iob* and all the martyres:) or to diſcover unto them their owne weakneſſe, that they may be humbled, and be made the more circumſpect for the time to come. And to that end, he doth not only ſuffer them to be tempted unto evill, but alſo ſometimes (when he leaveth them for a time unto themſelves) to take a foyle. Thus God for a time left *Ezechias*, to try him, that he might *know all that was in his heart*, 2 Chron. 32 31. and therefore thoſe who come to *ſerve the Lord, muſt prepare their ſoules for temptation*, (Eccleſ. 2. 1.) But howſoever the Lord ſuffereth them to be tempted, yet he doth not *lead them into temptation*; and though he permitteth them ſometimes to *fall*, yet he doth not ſuffer them to *fall away* from him.

The Lord alſo trieth the hypocrites, that their hypocriſie may be diſcovered. Therefore our Saviour adviſeth his diſciples, *Luke* 12. 1, 2. to beware of the leaven of the Phariſees, which is hypocriſie; and

and his reason is, *because nothing is covered, which shall not be discovered.* And thus he doth, not onely by suffering them to be tempted, & leaving them to themselves; but also sometimes for a punishment of their former wickednesse and hypocrisie, he leadeth them into temptation, giving them over to their own lusts, and to the temptations of Satan, not only to fall into sinne, but also to fall away from God; which falling away is an evident signe of hypocrisie, 1 *Joh.* 2. 19. wherefore as the sonne of *Syrach* well admonisheth, c. 1. 28. 29, 30. *Come not to the Lord with a double heart, be not an hypocrite in the sight of men, and take good heed, what thou speakest. Exalt not thy selfe, lest thou fall, and bring dishonour upon thy soule, and so God discover thy secrets, and cast thee down in the midst of the congregation; because thou camest not in truth to the feare of the LORD, but thy heart is full of deceipt.*

Our care we must shew by trying our selves, as the Apostle exhorteth, 2 *Cor.* 13. 5. Examine your selves whether that you be in the faith, ἑαυτοὺς δοκιμάζετε, that is, prove your selves whether you be δόκιμοι sound and upright.

Here therefore we are to set down the notes both of the upright, and also of

of the hypocrites. The knowledge whereof, as it will be comfortable to ſo many as are true Chriſtians; ſo it will be profitable to the reſt.

Theſe notes are either more { generall / ſpeciall

Generall notes of uprightneſſe.

The urſt generall note is ſet downe in the place even now cited, 2 Cor. 13.5. *Prove your ſelves, know ye not your owne ſelves, how that Ieſus Chriſt is in you unleſſe you be ἀδόκιμοι* that is, not ſound or approved Chriſtians, but hypocrites, for the word ἀδόκιμοι (which commonly is tranſlated reprobate) doth not ſignifie a reprobate oppoſed to *elect*, but to δόκιμος to him that is *approved*. See verſ. 6, 7.

But how ſhall we know that CHRIST is in us, ſeeing he is in Heaven, and we upon earth? *we may know it by his ſpirit*, 1 Joh. 3.24. *which dwelleth in us*, Rom. 8.9. 11. and in all his members, which by reaſon of the union, which is betwixt them and their Head are ſaid *to be in Chriſt*, and *Chriſt in them*, for even as in the naturall body, the feet are united to the head by the ſame ſoule, which being principally ſeated in the Head, is alſo in all the members; ſo in the myſticall body of CHRIST the loweſt members which are upon earth, are

are united to their Head by the same spirit, which being principally in the head, is also in all the members. But how shall we know that the spirit of Christ is in us? if we be *led by the spirit* (Rom. 8 14 Gal. 5 18) that is, if we *live not after the flesh, but after the spirit* And how shall we know that? by the fruits of the spirit, and of the flesh, which the Apostle hath set downe, Gal. 5. 19 22. *The works of the flesh*, saith he, *are manifest*, which are these *adultery, fornication, uncleannesse, lasciviousnesse, idolatry, witchcraft, hatred or emnityes, contentions, emulations, indignations, strife, seditions or divisions, heresies or sects, envyings, murthers, drunkennesse, revellings*: (κῶμοι, comessationes, expressed elswhere by the word κραιπάλη carpula, which is translated surfettings, Luke. 21 34 both of them having their name from their effects; for κραιπάλη dicitur παρὰ τὸ κάρα παλλὴν because it troubleth the head by excesse of eating and drinking; so κῶμος because it causeth τὸ κῶμα, that is, drowsinesse, or the drowsie evill, or rather *ryotings*, as it is translated, Rom 13. 13. and so ought to be, when it is joyned with drunkennesse; the French fitly translate it, *gourmandise*, and it signifieth excess of belly chreere in ryotous feasts and compotations, and such

like) of *the which I foretell you, as I have foretold you heretofore, that they which doe ſuch things ſhall not inherite the Kingdome of God.* Now as in ſetting forth the workes of the fleſh, the Apoſtle mentioneth chiefly the offences of the ſecond table; ſo in ſetting downe the fruits of the ſpirit, he reckoneth up the dueties of the ſecond table oppoſed to the offences thereof formerly mentioned; and not the vertues of the firſt table wherein our piety, which is to be tryed, doth conſiſt. For this cauſe the Apoſtle mentioneth, not either faith in CHRIST, or love of GOD, or hope of ſalvation, or affiance in GOD or the feare of GOD, and ſuch like, which are the principall fruits of the ſpirit; becauſe theſe are not the notes of tryall, but the things to be tryed; for the tryall whereof, as namely whether we have true faith, the true love and feare of God, &c. The Holy Ghoſt commonly propoundeth ſuch notes, as expreſſe thoſe dueties which we owe to men, as Pſ. 15. & 24. Eſay 33.14,15.

1 The fruit therefore of the ſpirit, *is charity*, ſaith the Apoſtle, that is, the love of our neighbour, oppoſed to hatred, with the fruits thereof, 1 Iohn 3.14.

2. *Ioy*, oppoſed to envy and emulation, whereby the carnall man repineth at the welfare

welfare of his neighbour, in which the ſpirituall man rejoyceth.

3. *Peace*, oppoſed to contentions, ſtrife, diviſions and factions.

4. *Long-ſuffering* and patience, oppoſed to wrath and indignation.

5. *Gentleneſſe* or *kindneſſe* χρηστότης, a fruit of charity, 1 Cor 13 4. χρηστεύεται ὁ ἀγάπη which the Apoſtle hath fully expreſſed, Eph.4.31 32. *Let all bitterneſſe and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice, and be you* χρηστοὶ *kinde one to another, forgiving one another, even as God for Chriſts ſake hath forgiven you*, Col 3. 12,13.

6. *Goodneſſe*, whereby we are free from deſire to hurt any body and are ready to doe good to all, Gal.6.10. even to thoſe that deſerve ill of us, overcoming ill with goodneſſe, Rom.12.21. oppoſed to hatred and murther.

7. *Faith*, that is, fidelity or faithfulneſſe, as the word elſwhere is uſed, Tit.2. 10. and is one of the weighty points of the law, Mat.23.23. A faithfull man is he, who is both true in his words, and firme in his promiſes, both which are tokens of the upright. Pſ.15.2.4.

8. *Meekneſſe*, or the ſpirit of meeknes,

ſo called 1 Cor.4.23. Gal.6.1. becauſe in the faithfull it is a fruit of the ſpirit, called alſo mildneſſe and lenity. (1 Pet. 3.4. 2 Tim.2 24,25. *Tit.*3 1) Which being a morall vertue proceeding from humility, charity, patience or long ſuffering, with which it is joyned in the Scriptures (with love 1 Cor.4,21.13.4.5.7. with humility Eph.4.2. Mat.5.3.5.11.29. Pro.16.19. with long-ſuffering and patience, Col. 3. 12. 1 Tim *6.11.*) moderateth and reſtrayneth anger and griefe, with all the fruits thereof, which are called the *iraſcible paſſions* and perturbations of the ſoule, ſuch as be impatience, deſire of revenge, and all inſolent cruell, bitter, fierce, harſh, contentious, clamorous, and turbulent diſpoſition towards our nighbour: with which vertue whoſoever is indued, is by *Solomon* preferred before the men of might, Pro 16.32. for howſoever it be deſpiſed in the world, as a ſigne of fooles and mecockes; yet it is of eſpeciall accompt with God, 1. Pet.3 4. as being the moſt proper, and if I am ſo ſpeake *characteriſticall* marke of Chriſts ſheepe. Whereby as they beſt reſemble the *Lambe* of God, Eſay 53.7. who was meeke in ſpirit, and humble in heart, Mat.11.29. ſo are they beſt diſcerned from thoſe, who being of an inſolent, a fierce,

an harsh, a cruell and turbulent behaviour; are to bee accompted *wolves*, rather then the sheepe of Christ. And therefore it is reckoned by our Saviour among the 8. notes of Beatitude. Mat 5.5. *Blessed are the meeke, for they shall inherite the land*, meaning the celestiall Canaan, the land of the living οἰκουμένην (sc. γῆν) τὴν μέλλουσαν. Hebrewes 2.5. as being in Christ *the heires of the world* whom the Lord will beautifie with salvation. Ps. 149.4. 76 9.

9. The last is *temperance*, which is also a morall vertue moderating the other sort of affections, which are called desires and concupiscences (ἐπιθυμίαν) referred naturally either to the preservation of the *individuum*, in the nourishing and cherishing of the body; or to the propagation of mankinde by generation, and restrayning the abuses and disorders thereof. This vertue, as it respecteth the former, is *Sobriety* in meat, drink, apparell, opposed to drunkennes and bellicheere before mentioned; and vanity in apparell, as it respecteth the latter, it is called *Chastity*, opposed to adultery, fornication, lasciviousnesse and all uncleannesse.

And this was the first generall note of difference, that the upright Christian doth know, or may know, that Christ is in him,

by the fruite of the ſpirit: but the hypocrite though he profeſſeth himſelfe a Chriſtian and conſequently a member of Chriſt; yet neither doth nor can knowe it, ſeeing that neither he is in CHRIST by faith, nor CHRIST in him by his ſpirit.

2. The ſecond is this; The upright man walking *with God*, and *before God*, is deſirous chiefly to approve himſelfe to God who ſeeth the heart, (1 Theſſ.2.4) and therefore is as religious (if not more) alone and in ſecret, as before others, yea, chooſeth rather, according to the adviſe of our Saviour, (Mat.6.46.18.) to do private duetyes in ſecret, rather then before others. The hypocrite, walking as before men, who ſee the outward man onely, ſeeketh chiefly to approve himſelfe to men; and therefore is more religious before others, then alone; and thoſe good things, which he performeth he doth them to be ſeene of men, Mat.23.5. as our Saviour ſheweth in the duties of almes prayer and faſting, Mat.6.2.5.16. And one the other ſide, thoſe ſinnes which he forbeareth, or feareth to commit before men, he feareth not in private to commit before God. And in a word, if men be not acquainted with his actions, hee neither

ther careth to doe good, nor feareth to doe evill.

3. The upright man preferreth the teſtimony of his owne conſcience concerning himſelf, (2 Cor. 1. 12. 1 Cor 4. 3. Iob 31. 36) before the opinions of other men, and therefore laboureth to *keepe his conſcience cleare towards God and towards men.* The hypocrite preferreth the opinion of others concerning himſelfe before the teſtimony of his owne conſcience, not regarding the verdict of his owne conſcience condemning him; ſo he may have a good reputation among men commending him; not caring though he be dead, ſo he may have a name that he liveth: deſiring to ſeeme to be good, rather then to be ſo; and to be evill rather then to ſeeme ſo; which is extreame madneſſe, ſeeing it is better to be good then to ſeeme good; and worſe to be evill, then to ſeem evill.

The ſpeciall notes reſpecting.

The ſpiciall notes reſpect either good things intended by the upright, and pretended by the hypocrite; or evil things, whether of ſinne, or of puniſhment.

Good things, as their { Profeſſion of Religion, Worſhip of God, Obedience, Graces.

The profeſſion of the upright is in truth,

Both in reſpect of the { Purpoſe and deſire of his heart. / Practice of his life.

The purpoſe of his heart is ſincere, wtihout any ſiniſter, ſinnefull, or worldly reſpects; or if any worldly reſpects may ſeeme to concurre, yet they are not the chiefe, or thoſe for which he profeſſeth religion, but ſecondary reſpects, which he ſubordinateth to his profeſſion, and to his care of keeping a good conſcience, being reſolved (*Luk* 14.28.13.) not to forſake his profeſſion for a world, nor willingly and wittingly to violate his conſcience, though he might gaine never ſo much, *for what would it profit a man to gaine the whole world and to looſe his owne ſoule?* Mark 8.36. The hypocrite maketh his profeſſion in *pretence* Phil. 1.18. pretending religion to his worldly, and ſometimes to his wicked reſpects; and firſt, for his *worldly* reſpects, whereunto he ſubordinateth his profeſſion, and his ſeeming care of keeping a good conſcience, careing indeed for neither, further then they may ſtand with the fruition of his worldly deſires; halting betwixt God and Mammon, and dividing

dividing himſelfe between them; but ſo, as to God he giveth the outward ſhewe, and to Mammon his heart, of ſuch Mammoniſts the Apoſtle ſpeaketh, Phil. 3. 18,19.

There be many (ſaith he) *that walk, of Whom I have told you often, and now tell you weeping, that they are the enimies of the croſſe of Chriſt, whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is their ſhame*, and who are theſe of whom all this evill is ſpoken? viz. ſuch *as walk*, that is make profeſſion of chriſtian religion; and yet *minde* and affect principall *earthly things*: Theſe men, when they are brought to this exigent, that either they muſt make ſhip-wrack of a good conſcience, and perhaps forſake their profeſſion, or forgoe their worldly deſires; they will readily violate their conſcience, and renounce their profeſſion, rather then they will be diſappointed of that worldly thing, which they principally affect, and which is in deed their God.

Such a profeſſion made *Saul* 1 Sam. 18. of providing ſacrifices, when in his covetouſneſſe he ſpared all the beſt of the cattell which he ought to have deſtroyed. *Judas* (Iohn 6.71. 12.6.) who for his gayne followed Chriſt, being a *theife*, and for all his

his faire ſhewes, a *Devill.* The people that followed our Saviour, that they might be filled. (Iohn 6.26.) *Ananias* and *Sapphira*, who ſeemed forward profeſſors, but were worldlings, Act.5. and in a word all ſuch, to whom not *godlineſſe is gaine*, but *gaine is godlineſſe.* (1 *Tim* 6 5,6.) Theſe men profeſſing themſelves Chriſtians, doe withall profeſſe themſelves to be pilgrimes on earth, (*Heb.*11.13.) citizens of heaven, whoſe πολίτευμα and countrey is above, (*Phil.*3.20) but in deed behave themſelves like earth-wormes, being wholly addicted, and as it were glewed to the earth, and worldly deſires, not deſiring nor expecting a better countrey, (*Heb.* 11. 14. 16.) but placing their Paradiſe upon earth.

Sometimes alſo they pretend religion to their wicked deſignes as the Scribes and Phariſees, (*Mat.* 23. 14.) who *devoured widowes houſes, and for a pretence made long prayers*; even as the Prieſts and Jeſuits at this day do prey upon their devout Proſelites. *Abſolom* when he intended rebellion, pretended the performance of a vow, 2 *Sam.* 15. 7. *Jezabel*, when ſhee meant to have *Naboth* unjuſtly condemned; appointed a faſt to be proclaimed, as a preparative to that judgement, 1 *King.* 21.9.

21. 9. *Herod* maketh a ſhew to the Wiſe-man, that he would come and worſhip CHRIST, when he meant to kill him, *Matth.* 2. 8. Thus men many times pretend conſcience, either to the not doing of their duties: as they will lend no more, becauſe they have vowed the contrary; or to the committing of ſinne, becauſe they think they are bound thereto by oath: as *Herod*, rather then he would break his oath, beheaded *John Baptiſt*: ſo they ſinne double, firſt in their promiſe, but much more in the performance. The high prieſt *Caiphas* (*Matth.* 16. 25.) when he ſought moſt unjuſtly to condemne our Saviour unto death, in an hypocriticall zeale rent his clothes, pretending that he had ſpoken blaſphemy. And what zeale ſoever thoſe Prieſts and Phariſees, which moſt hotly perſecuted our Saviour, pretended towards God and his Law yet their true intent was *This is the heire, come let us kill him, and let us ſeize upon his inheritance*, Mat. 21. 38. In reſpect of the deſire of his heart, the upright is a forward profeſſour, and in ſome meaſure (*Tit.* 2. 14.) zealous of religion, The hypocrite is backward, careleſſe and luke warme, *Apoc.* 3. 17.

So much of the intent, purpoſe, and deſire of the heart; now followeth the practiſe.

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The upright, being Chriſtians *within*, (*Rom.* 2. 10) and not without onely, doe *Walk in the truth* 2 John 4. 3 John 3. endeavouring to frame their lives according to their profeſſion and as *the truth is in Jeſus*, Ephes. 4. 21, 22, 23, 24. joyning workes with faith, (*Jam.* 2. 24) and doing with hearing, (*Jam.* 1. 2.) and well-doing with ſaying well, ſanctification with juſtification, (2 *Cor.* . 17.) living not after the fleſh, but after the ſpirit, which by the Apoſtle is propounded as the proper ſigne of thoſe who be in CHRIST, Rom 8. 1.

The hypocrites, being Chriſtians *without*, (*Rom.* 2. 28) and not within, profeſſe the truth, but doe not walk in the truth: not framing, nor deſirous to frame their lives according to their profeſſion, but live after the fleſh, and not after the ſpirit, profeſsing faith (*Jam.* 2. 14) without works, juſtification without ſanctification; ſaying well, but doing ill, being hearers of the word, but not doers; being fruitleſſe branches in the vine, John 15. 2. 6. figge-trees in Gods vineyard bearing no figges, Luke 13. 6. having leaves but no fruit; like the fig-tree which Chriſt curſed, Matth. 21. having lamps, but no oyle, like the fooliſh virgins, Mat. 25. Of ſuch our Saviour ſpeaketh, Mat. 7. 21, 22. Luke 13. 25, 26. that not-

notwithſtanding their profeſſion, they ſhall at the laſt day be excluded from the kingdome of heaven.

Gods worſhip.] Now I come to the worſhip of God; firſt, in generall: The upright worſhip the Lord *in ſpirit and in truth*, 1 King. 3. 6. the hypocrites *draw neere the Lord with their mouthes, but remove their hearts farre from him*, Eſ. 29 13. Mat. 15. 7, 8.

In ſpeciall, the upright pray in truth, *Pſ.* 145. 18. with lips unfained, Pſ. 17. 1. lifting up their hearts, Pſal. 25. 1. (*Lam.* 3. 41.) and powring forth their ſoules (*Lam.* 1. 15.) before the Lord. The hypocrites in their prayer cry, but not with their heart, Hoſ. 7. 14. They lift up their eyes and their hands, but not their hearts; they poure forth their voice, but not their ſouls. Their prayer is but a lip-labour, for both their mouth ſpeaketh what their heart doth not think, making a common and perpetuall trade of praying with wandring thoughts, (which I deny not ſometime to be incident to the upright) and alſo asking with their mouth that which they doe not deſire in their heart, promiſing (eſpecially in time of affliction) (Ex. 10. 17. Pſ. 78 34) what they doe not truly meane to performe, pretending what they doe not intend,

tend, making ſhew of that which they are not (as in the Lords prayer throughout) craving that in prayer, which they doe not ſeeke by any indevour of their owne, or by uſe of other meanes ordained of God.

Thanksgiving] The upright praiſe God with *grace*, (*Col.*5.16.) that is thankfullneſſe in their heart, and with humility acknowledging their owne unworthineſſe, (*Gen* 32.10. 1 *Chron* 29.14.) and Gods undeſerved favour towards them. The hypocrites give thanks without thankfullneſſe, without humility; prayſing themſelves, (*Luk* 18.11.) when they ſhould praiſe God, or if they doe praiſe him, they doe it to this end, to praiſe themſelves.

But here it may be demanded; may not a man praiſe God for his grace and bleſſings beſtowed upon him, unleſſe withal he ſhall ſeeme with the Phariſey, Luk 18. to praiſe himſelfe.

Whereunto I anſwer; firſt, the Phariſaicall hypocrite thanketh God for that which he neither hath received, nor yet expecteth from God: which is both falſhood and arrogancy. But the upright man thanketh God for that which he hath received, or aſſuredly hopeth to receive, (as *Zachary* in this hymne praiſeth God for our redemption by the promiſed *Meſſias*, before

before CHRIST was borne,) which to doe is not arrogancy, but thankfullneſſe; not falſhood, but truth.

2 The hypocrite thanketh God to that end and purpoſe, not ſo much to praiſe God, (to whom he is a falſe witneſſe,) 1 Cor. 15. 15. as to praiſe himſelfe. The upright man in thanking God ſeeketh not his owne praiſe, but the glory of God, ſtripping himſelfe of all praiſe, that God alone may have all the glory. For he thanketh God, as I ſaid, in humility, acknowledging his owne unworthineſſe, and the more, he extolleth the undeſerved bounty and favour of God towards him, the more he depriveth himſelfe of praiſe: and on the orher ſide, the more he acknowledgeth his owne unworthineſſe, the more he magnifieth Gods goodneſſe towards him. Thus *Jacob*, Gen. 32. 10. *O Lord* (ſaith he) *I am leſſe then the leaſt of thy mercies:* and *David*, 2 Sam. 7. 18. *Who am I O Lord God, and what is my houſe, that thou haſt brought me hitherto?* and 1 Chro. 29. 14. *but who am I, and what is my people? &c.*

Preaching] The upright Preacher endeavoureth to approve himſelfe to God, 2 Tim. 2. 15. 1 Theſſ. 2. 4. ſeeking ſincerely the glory of God in the ſalvation of the hearers.

The hypocrites preach themſelves, and not the Lord Jeſus; not ſeeking Gods glory in the edification of the people, but their owne praiſe, or profit; not ſtriving to approve themſelves unto God, but to pleaſe carnall men, which whoſoever doth, he is not the ſervant of Chriſt, Gal. 1.10. Herein, they grievouſly offend, who affecting the praiſe of humane eloquence, feed the people as *Heliogabalus* did his paraſites, with painted diſhes; and in ſteed of drawing forth the two edged ſword of the ſpirit, bring forth an embroidered ſheath; profeſſing themſelves embaſſadours from God, but bringing no meſſage from God, which concernes the people to heare, either for the informing of their judgments, or reformation of their lives, whoſe preaching ſerves for no other uſe, but to pleaſe the itching eares of carnall men, and to work in them a loathing of the ſincere food of Gods word.

The upright preacher is carefull to practiſe that which he preacheth unto others, and to avoid that in his owne preſon, which he reproveth in others.

The hypocrite ſay, (*Mat.* 23.8.) but doe not, commending that to others which themſelves have no deſire nor care to practiſe; and reproving that in others

whereof

whereof themſelves are no leſſe guilty, Rom 2 21,22. Pſ.50.16. who therefore may expect both from the hearers this cenſure, *Medice cura teipſum*; and from God this ſentence, *out of thine owne mouth will I condemne thee thou unfaithfull ſervant*, Luk. 19. 22.

Hearing] The upright hearers *take heed how they heare*. Luk.8.18. hearing the word of God preached, as *the word of God*, (1*Theſſ*.2.13.) (acknowledging Gods ordinance,) as in *the ſight of God*, (Act 10. 33.) with humility and ſubmiſſion, with reverence and attention receiving the ſeed into upright hearts, (Luk.8.15.) as it were into good ground, with deſire to profit by it, (1 *Pet.* 2.1.) and care to practiſe it, being doers of the word, and not hearers only, (*Jam.*1.22.)

The hypocrite heare, not regarding, ſo they doe heare, how they heare, not looking to their feet, who they are affected, but come ſo diſpoſed as to a ſtage-play, deſiring that their itching eares may be delighted with vaniloquence, rather then their hearts to be edified with ſound and profitable doctrine, not acknowledging Gods ordinance, nor behaving themſelves as before him, hearing without ſubmiſſion as to Gods word, hearing not as learners,

but

but as cenſurers, without reverence, without attention, being preſent in body, and abſent in ſoule, without deſire to profit by it, without any purpoſe or care to practiſe it, receiving the ſeed into ſtony ground, or els among thornes, like to *Ezechiels* hearers, c. 33.31.32. *they come unto thee* (ſaith the Lord) *as the people of God doe uſe to come, and they ſit before thee as my people, and they heare thy words, but they will not doe them, for though with their mouths they make ſhew of much love and delight, yet their heart goeth after their covetouſneſſe; And loe thou art unto them as a very pleaſing ſong of one that hath a pleaſent voice, and can play well on an inſtrument, for they heare thy words, but they doe them not.*

Sacraments, Baptiſme] The upright are carefull in ſome meaſure to performe their vow made in *Baptiſme*, and to find the effect and fruit thereof: which is to ſeale and aſſure to them that belive and repent, their union and communion with Chriſt, for they receive Chriſt by a true faith are baptized into Chriſt, Gal.3.27. and conſequently put on Chriſt.

The hypocrite reſteth in the outward baptiſme, as if the waſhing of the fleſh did ſave, (1 Pet.3.11.) taking no care to performe his vow made in baptiſme; who there-

therefore though baptized, hath no part in Christ, because his heart is *not upright in him*, Act.8.21.

The Eucharist] The Upright are carefull, not onely to receive the sacrament, but also to receive it worthily; and are therefore carefull (1 *Cor.*11.28.)

to prove and approve themselves, before they come to the Lords table. preparing their hearts (2 Chron.30.19) to seeke the Lord and so receiving the sacrament with the *unleavened graces of sincerity and truth* (1 *Cor.*5.8.) doe eat the body of Christ and drink his blood.

The hypocrites not greatly caring how they receive, so they doe receive, not preparing their hearts to seeke the Lord, not caring to prove, and much lesse to approve themselves unto him, comming to the Lords table as the guest without the wedding garment, indued neither with saving knowledge, nor true faith, nor unfained repentance, nor sincere love, with which graces every worthy receiver is in some measure qualified: but being sowred with the leaven of hypocrisy doe eat the bread of the Lord, as *Iudas* did, but not *panem dominum* that is the Lord who is the bread of life which came downe from heaven.

Obedience]

Obedience] Thus much of the worſhip of God, now we are to ſpeak of obedience. For, 1. the upright yeeldeth ſimple obedience to the commandements of God, (*Heb* 11.8.) not conſulting with fleſh and blood, as for the commandements of men, he obſerveth them no further then in obaying them he may obay God, Ex 1. 17. Act.4 19.5.29. Dan 3.18.6.10.

The hypocrite is more carefull to obſerve the commandments of men, Mat. 15 9.6. then the commandements of God; inſomuch that for the commandements of men he maketh the commandements of God of none effect, yea he ſcarcely obeyeth the commandements of God any further, then as they are commanded by men, inſomuch that he embraceth Religion it ſelfe, as commanded by the Soveraigne Prince, being ready to change his Religion, as the Prince changeth. So that their feare towards God is taught by the precepts of men, Eſ.29.13.

To this purpoſe conſider theſe inſtances. The Lord commandeth us to receive the holy communion, when it is adminiſtred: and the upright man maketh conſcience ſo oft to receive it as it is adminiſtred, unleſſe he be hindred by ſufficient occaſion. But foraſmuch as the law of man

in

in ſome places doth require the receipt of the Sacraments once a yeare at the leaſt; and namely at Eaſter, hence it is that many will receive but once a yeare at the moſt.

The upright man maketh conſcience of his thoughts, becauſe the law of God is ſpiritual, reſtraining the thoughts as well as the hands. The hypocrite taketh no care of his thoughts, which he thinketh to be free, becauſe the law of man doth not reach to them

The Lord forbiddeth all rayling, and curſed ſpeaking, all ſtealing: and the upright man maketh conſcience to abſtaine from all; but forasmuch as the law of man doth not take hold of all evill ſpeaking, nor of all ſtealing, therefore the hypocrite feareth not to practiſe ſuch evil-ſpeaking, and ſuch ſtealing as is not puniſhable by the law of men, though perhaps the neighbour be more wronged by that ill ſpeaking, or damnified by that ſtealing, then by that rayling againſt which lyeth an action of the caſe, or by that ſtealing againſt which an action of felony lyeth.

2. The obedience of the upright is voluntary, and from the heart, *Rom.* 6. 17. proceeding from his will renewed, which appeareth not onely in his good actions, but alſo in his ſinnes, whether of omiſſion

or

or of commiſsion, *for the good which he doth not, he would doe: and the evill which he doth, he would not doe*, Rom. 7. 19 But the obedience of the hypocrite is forced from him, becauſe he dareth do no other; for that good which he doth, he would not do it; and that evill which he doth not, he would faine do; ſo that in reſpect of the inclination of the will, which God chiefly regardeth; the diſobedience of the upright is better then the obedience of the hypocrite.

3. The obedience of the upright is *ordinata*, well ordered, For he preferreth the greater duties before the leſſe, morall duties before ceremoniall, and the ſubſtance before circumſtances, *Matth.* 23. 23. *1 Sam.* 15. 22. But it hath alwayes beene the hypocrites guiſe, to preferre the leſſe duties before the greater; as to tythe mint and cumin, and to neglect the weighty points of the law, Matthew 23. 23. Luk. 11. 42. to ſtraine at a gnat and to ſwallow a camell, Mat 23. 24. to ſtumble at a ſtraw, and to leape over a block. (*Mat.* 12. 17. *Luk* 15. 13.) to preferre ceremonies before moral duties, yea ſomtimes to place the height of their Religion, either in the boiſterous urging, or in the ſtrict refuſing of ceremonies. Thus the

Prieſts

Priests and Pharisees who made no conscience of delivering our Saviour through envy unto death, yet at the same time made conscience to goe into the judgment hall, lest forsooth they should be defiled, Iohn 18.28.

They made no conscience to hire *Iudas* with 30 pieces of silver to betray his Lord: but when the pieces were brought them back againe, their conscience would not serve them to put the money into the treasury, because it was the price of bood, Mat.27.6.

4. The obedience of the upright is totall, not in respect of the performance, but in regard of the upright desire, unfained purpose, and sincere endevour, according to the measure of grace received, to walk in the obedience of all Gods commandements; to lye in no knowne sinne, but to make conscience of all his wayes. Not, but that the upright contrary to their desire and purpose do oftentimes fall; but that the Lord accepting of the will for the deed, esteemeth the upright and entire obedience of his servants, (who are freed from the rigour of the law) as totall and perfect. *Abraham* hath this testimony in the Scripture, (*Gen.*26.5.) that he obeyed the voice of God, and kept his mishmereth,

reth, *his whole charge*, that is, whatſoever God requireth to be obſerved, viz. his *commandements*, his *ſtatutes*, and his *lawes*. *Zacharias* likewiſe, and *Elizabeth*, Luk. 1.6. and many others are ſaid to have been perfect, and to have fulfilled after God, that is, fully to have obeyed him, who had notwithſtanding their ſlips and their falls, as before I noted of *Aſa* in the ſame chapter, where it is reported of *Zacharias*, that he walked in all the commandements of God blameles, we read that for his incredulity in not believing the word of the Angell, he was ſtricken with dumbneſſe, and as it may ſeeme with deafneſſe alſo, (*Luk.* 1.20 61.) for the ſpace of ten moneths. In this evangelicall ſenſe the obedience of the upright is totall, in 3. reſpects; [*totius legis, hominis, vitæ*, as being the obedience of the *whole law*, of the *whole man*, and of the *whole life*, after our juſtification and reconciliation with God, obeying the law in reſpect of their deſire and purpoſe [*totam, toti, totæ vitæ.*

The whole law they obey both in reſpect of the two tables of the law, and in reſpect of all the ſeverall commandements.

As for the two tables, the upright man joyneth the obedience of them both together, as here the Lord hath promiſed to all true

true Chriſtians, that they ſhall worſhip him, not in holines alone, nor in righteouſnes alone, but both in holines & righteouſnes before him. Neither can theſe two, if they be in truth (as they are in the upright) be ſevered. For a man cannot truly *love God*, (*Iohn* 4.20.) *unleſſe he love his neighbour alſo*; neither can a man love his neighbour as he ought, that is, in and for the Lord, unleſſe he love the Lord much more, as I have ſhewed heretofore. And this we ſee verified in the examples of thoſe, who have been upright; who have this teſtimony in the Scriptures, that they were holy and righteous, as our Saviour himſelfe (whom we are to imitate) Act. 3. 14. and all his upright ſervants as *Noah* Gen 6.9. *David*, 1 King. 3.6. *Iohn Baptiſt*. Mark 6.2. *Symeon*, Luk 2.25. *Cornelius*, Act. 10. 22. &c.

But it is the faſhion of hypocrits to ſever theſe two, which God hath ſo unſeparably linked together, that whoſoever hath the one in truth, hath alſo the other; and whoſoever hath not both, hath neither. For ſome content themſelves altogether with a profeſſion of holineſſe and religion towards God, not caring or deſiring to performe the duties of charity and righteouſneſſe towards men, whereby notwithſtanding, as it were by a touch-ſtone, God

would have the uprightneſſe of our piety tried. Others wholly content themſelves with a faire civill converſation before men, having neither true faith in Chriſt, nor repentance towards God, nor the feare of the Lord, nor any ſanctifying or ſaving grace, living in ignorance, infidelity, impenitency, &c.

Farre be it from me to ſpeak, either againſt the profeſſion of piety, or the practiſe of civill honeſty; but I ſpeak againſt the ſevering of them and the reſting in either of them alone being ſevered from the other. For ſo neceſſary is civill honeſty, as thoſe who have it not, are worſe then many among the heathen that know not God, who were commended for morall vertues: againſt whom notwithſtanding the Holy Ghoſt denounceth that fearfull curſe, *powre out thine indignation upon the heathen that doe not know thee, and upon the nations that have not called upon thy name*, Pſ. 79. 6. And ſo neceſſary is the profeſſion of piety, as that thoſe who profeſſe not religion and piety towards God, are worſe then the Phariſees themſelves; againſt whom notwithſtanding our Saviour denounceth ſo many woes, Mat 23. Wherefore thoſe that content themſelves with a bare profeſſion of religion, without any

any deſire or care to practiſe the duties of charity and righteouſneſſe among men, are no better then the hypocriticall phariſees, concerning whoſe obedience our Saviour hath given us this caveat, Mat. 5 20. *except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, you ſhall not enter into the kingdome of God*: and on the otherſide, thoſe, who profeſſing themſelves Chriſtians content themſelves with the practiſe of civill honeſty, without any deſire or care of religion, being not onely void of all ſpirituall graces, but alſo guilty of much outward profaneneſſe, as inordinary ſwearing, and profaning the Sabbath, in neglect of hearing the word, and of prayer, &c. are no better then ſome of the heathen, who *were alienated from the life of God, ſtrangers from the covenant of promiſe, having no hope, and being without God in this world*, Eph 2.12.4 18.

Be not deceived, true piety towards God is alwayes fruitfull in the dutyes of charity towards men. And on the otherſide, the ſtreames of charity, and true righteouſneſſe are ever derived from the fountaine of piety.

In reſpect of the ſeverall commandements; the obedience of the upright is *univerſall*, in the evangelical ſenſe, that is,

in reſpect of his entire deſire, and unfained purpoſe (though contrary thereunto he faile, as wee doe in many particulars) (*Iam.*3 2.) having *reſpect to all the precepts of God*, Pſal. 119. 6. and *walking in all his commandments*; Luk. 1.6. making conſcience of all his wayes, both in performing all knowne dutyes, and avoiding all knowne ſinne; not willingly retayning any one, but repenting of all, in reſpect whereof he is ſaid, to *fulfill after God*, Num. 32. 12. that is wholly and univerſally to follow him.

The hypocrite *fulfilleth not after God.* Num 32 11. neither are his works *full*, Apoc. 3. 2. he obayeth God by the halves, or not ſo much: he can be content to avoid ſome ſinnes, unto which he is not ſo much addicted, but his darling ſinnes, perhaps his uſury, or other gainfull ſinnes, perhaps whordome, perhaps drunkenneſſe, &c. he will not leave. *Herod* reverenced *Iohn* the *Baptiſt*, and obſerved him, and when he heard him, he did many things, and heard him ἡδέως with delight, but for all that he would not leave his *Herodias*, Mark 6. 20. The ſhip of a mans ſoule may be ſunk with one leake, if it be not ſtopped; and one breach in the fort of a mans ſoule, if it be not made up, is ſufficient to let in the enemy to the utter overthrow therof. The continuance in any one crime unrepent-

ed of, is sufficient to drowne the soule in perdition. He repenteth of no sinne, who is not willing to repent of all; and he that willingly persisteth in the breach of any one commandement is guilty of the breach of the whole law, (*Iam.* 8. 10.) for the law of God is copulative, and copulatively to be understood, both in respect of the affirmative, and of the negative. For he that is a keeper of the law, keepeth both the first and the second, and the third commandement, &c. and he transgresseth neither the first, nor the second, nor the third, &c. as therefore in a copulative sentence consisting perhaps of 20 parts, if one be false, the whole sentence is false, because the copulation is to be denyed; neither is the sentence copulatively true; and as in a chaine consisting of many links coupled together, if any one linke be broken in the draught, the whole chaine is dissolved; so the transgression of any one commandement breaketh the whole law, and this St. *Iames* teacheth cha. 2. 10. 11. *for whosoever shall keepe the whole law, and yet offend in one poynt, he is guilty of all, for he that said, doe not commit adultery, said also doe not kill. Now if thou doe not commit adultery, yet if thou kill, thou art become a transgressour of the law.*

The upright mans obedience is (in respect of his unfained desire and purpose) of the whole man, as well of the inward man, as of the outward, indevouring to clense the inside as well as the outside: (*Mat.23.26*) being a Christian within, as I said before, (*Rom.2.29.*) and not without onely; and therefore is no lesse carefull of his heart, (*Ps.66.18. Ps.119.80.*) then of his outward conversation. And in the outward man is carefull both of his words and of his works, he is *rectus* { *Corde.* / *Via.*

The hypocrite clenseth many times the outside, but neglecteth the inside, not careing what inward vices and corruptions he doth cherish, so his outward conversation be plausible before men; *he justifieth himselfe before men, but God knoweth his heart; for that which is highly esteemed among men, is abominable in the sight of God.* Luk. 16.15.

These men think that thoughts be free, not knowing that the *thoughts of the wicked be an abomination unto God,* (*Pro.15.26*) and that God hath sufficient cause to condemne them for their wicked thoughts, (*Act.8.23.*) Gen.6.5. Neither doe they consider that God looketh to the heart, and that he judgeth of a man, as I said before, according

cording to the quality and disposition of the heart; so that he whose heart doth burne with lust is an adulterer in the sight of God; (*Mat.*5.28.) and he whose heart doth boyle with malice, (1 *Iohn* 3. 15.) he is a murtherer before God.

And as ther is great discord between the heart of the hypocrite, and his outward appearance; so in the outward man also his workes many times agree not with his wordes, nor his wordes with his workes. His workes, I say, agree not with his words when he saith well, and doth ill, having *Iacobs* voice, and *Esaus* hands. Neither doe their words agree with their deeds when seeming loth to wrong any man by their deeds, make no conscience of speaking evill, thinking that their words are but winde, and lightly to be regarded. But they should remember him who sayeth, that *of every idle*, and much more of every malicious *word, men shall give an accompt at the day of judgment.* For *by thy words*, saith he, *thou shalt be justified, and by thy words thou shalt be condemned.* If therefore *any among you*, saith St. Iames, (*Iam* 1. 26.) *seeme to be religious, and hath not learned χαλιναγωγεῖν as it were with a bitte or a brible to refraine his tongue; that man deceiveth himselfe, and his religion is*

vaine, that is to ſay, he is an hypocrite, having a ſhew of religion, but denying the power thereof. For in whom there is any power of religion, they have learned to bridle their tongues.

Yea in their words is a diſcord, not only between them and their hearts, and between their words and their works, but alſo between their words and their words. For as they ſpeake with an heart and an heart, that is a double hart, whence they are called δίψυχοι; ſo alſo with a tongue and a tongue, that is a double tongue; whence they are called δίλογοι (*1 Tim.* 3. 8.) and δίγλωσσοι bilingues. (*Eccleſ.* 28. 13.) Out of the ſame mouth they breath hot and cold, which the Satyre liked not, out of the ſame fountaine iſſueth both bitter and ſweete, *both ſalt water and freſh; With the ſame tongue bleſſe God and curſe men,* (*Iam.* 3. 9. 10. 11. 12.) out of the ſame mouth procedeth bleſſing and curſing. It is ſtrange to ſee, and lamentable to conſider, how ſome men and women, who would ſeeme religious, are given to ill ſpeaking, being not onely ſharpe cenſurers and depravers of their brethren, but alſo detracters, back-biters, and ſlanderers, and (which is an evident ſigne of an hypocrite) thinking, that the diſpraiſe of other men tendeth

to

to their praise, and the praise of others to their disgrace.

3. The obedience of the upright is totall in respect of his whole life, after the time of his justification and reconciliation with God, as it is here said, *all the dayes of our life*. Not, but that sometimes he stumbleth in the way of Christianity, and sometime falleth: but yet notwithstanding in respect of his desire, purpose and endevour, his obedience is constant and permanent. For he keepeth a constant course in well-doing; as namly, in the practise of piety, wherein by continual practise he is habituated. He so giveth himselfe to prayer, as that in the scriptures he is said to *pray alwayes*; (*Acts* 10. 22.) not, that he doth nothing els but pray, but that he prayeth both ordinarily at set times every day perhaps thrice a day as *Daniel* did. (*Dan.*6.10.) and also extraordinarily, as occasion is offered. Likewise he keepeth a constant course, in reading, meditating, and hearing Gods word, and in other Christian duties wherein he stedfastly goeth on, with desire to increase in goodnesse.

And as his obedience is constant, so also it is permanent. For uprightnesse is evermore accompanyed with perseverance to the

the end: as hereafter I shall shew.

But the obedience of the hypocrite is neither constant, but as it were by fits, for the double minded man is inconstant in all his wayes. Iam. 1.8. neither permanent, but momentany, or temporary, like the *morning mist or the early dew*. Hos. 6.4. like the seed sowne upon the rockie ground, *which in time of heat withereth*, Luk. 8.13. like the building of the foolish man, which in time of temptation is overthrowne, Mat. 7.26.

Graces.] Now I come to the graces; every one whereof in the upright is ἄνυ ποκριτος, that is unfained, and as *Salomon* speaketh, Pro. 3.12. *tushijah* that which truly is; but in the hypocrite, counterfeit. In these, the generall note of uprightnesse is desire of increase, and striving forward towards perfections (*Phil.* 3.14) (for in this life we are in πραυμὶ) *in our growing age*) and God doth crowne their righteoushesse with increase, for to him that hath it shall be given. The hypocrites are non-proficients, contenting themselves with that measure of grace which they seeme to have, and have not, and having not, they are so farre from increasing in grace, that, that which they seeme to have, (*Luk.* 8.18) is taken from them.

And

And firſt, the faith of the upright is lively and effectuall, both to juſtification apprehending and applying Chriſt who is our righteouſneſſe; and alſo to ſanctification, becauſe it doth purify the heart, (*Acts* 15. 9.) and worke by love. (*Gal.*5.6.) Againe the faith of the upright is permanent, by it *he ſtandeth*, (*Rom.*5.2.) and by it he *ſhall live*, Heb.2 4. by *the power of God through faith he is preſerved unto eternall life* (1 *Pet.*1.5.) And therefore theſe who are of the *defection*, are not of *faith*. And contrarywiſe, Heb. 0.39.

The ſeeming faith to the hypocrite is dead, being nether effectual to juſtification as being without roote, Luk.8.13. nor to ſanctification; as being without fruit. For as the *body without breath is dead*, (*Iam* 2.26.) *ſo is faith without works*.

Neither is the faith of hypocrites permanent, but temporary, which in time of tryall faileth, Luk.8.13.

Love] The love alſo of the upright is unfained, whether we ſpeake of his love to God, which appeareth by obedience, both active, which is *obedientia legis*, (for this is the love of God, that he keepe his commandements, 1 Iohn 5.3. Exod 20.6.) and paſſive, which is *obedientia crucis*. that is to ſay, patience, for love ſuffereth all

things,

things, 1 Cor.3.7. or of his love to man, which appeareth in giving and forgiving. But more ſpecially an undoubted ſigne of uprightneſſe is to love and reſpect the godly, though of mean accompt in the world for their godlineſſe ſake; (*Iam.*2. 24.) and to diſreſpect the wicked, though great in the world, for their wickedneſſe. Pſ.15.4. following therein the diſpoſition of God himſelfe. 1 Sam.2.30. and the example of *Eliſha* 2 King.3.13,14. for in the eyes of the upright piety maketh men honorable, but wickedneſſe maketh them vile and deſpicable, Dan.11.21. And as the upright are an abomination to the wicked, ſo contrarywiſe. Pro.29.27. The world loveth her owne, but thoſe, that be not of the world, the world hateth, it is therefore a good ſigne that we are not of the world, if we love and affect thoſe whom the world hateth.

The love of hypocrites is not true, neither towards God, For they be haters of God, (Exod 20.5.6.) that will not keepe his commandements; nor towards men, being in word and tongue onely, (1 *Iohn.*3. 18.) or (as we uſe to ſpeake) from the teeth outward. But eſpecially their hypocriſy is diſcovered, as by hating or envying the godly, even for his godlineſſe ſake, becauſe

becauſe they cannot endure that any ſhould be eſteemed better then themſelves: (Thus *Cain* hated *Abel*, (1 *Iohn* 3.12.) and *Saul David*, (1 *Sam.*18.9.) and the Phariſees Chriſt,) ſo by favouring and affecting the wicked. For liking is a ſigne of likeneſſe.

Hope] The hope of the upright man conceived of a better life doth in ſome meaſure weane him from the world; neither will it ſuffer him ordinarily, either to be drawne away in ſinne, by the deſires of the world, which are but vanities in compariſon of that heavenly happineſſe, which he exſpecteth. (*Heb.*11.24.26.) nor to be driven from goodneſſe by the terrors of the world, which he contemneth in reſpect of the joy that is ſet before him: but cauſeth him to *purifie himſelfe* in ſome meaſure, even *as Chriſt is pure*. 1 Iohn.3.3.

The hypocrite, for all his pretended hope, is either ſo addicted to the deſires of this world, as if he did not expect an other world: or is ſo daunted with the afflictions of this life, as a man without hope, and as he liveth without the feare of God; ſo he dyeth without hope. *For what hope hath the hypocrite, when God taketh away his ſoule?* Iob.27.8.

Feare] The upright man is indued with a ſonne

a ſonne-like feare of God, which is a feare to offend him. For ſuch feare and uprightneſſe alwayes goe together. Iob 1. 1. 8. Deut. 10. 12. 1 Sam. 12. 24. The hypocrite either hath no feare of God at all, Pſ. 39. 1, 2. but is overgrowne with carnall ſecurity: or but a ſervile feare, which is the feare of bondſlaves, who are under the law, whereby he doth not indeed feare ſinne, or the offence of God, but the puniſhment onely which ſinne deſerveth.

Humility.] The upright man is induced with humility. For he that walketh with God, ſetting God before his eyes, and therefore behaving himſelfe as in the ſight and preſence of God, cannot but *humble himſelfe to walk with his God.* (*Mich.* 6. 8.) *Abraham* when he ſtood before the Lord, acknowledged himſelfe to be but *duſt and aſhes*, Gen. 18. 27. The holy Prophet *Eſay*, when in a viſion he beheld the Majeſty of God, cryed out, *Woe is me becauſe I am a man of polluted lippes.* Eſ. 6. 5. The Apoſtle *Peter*, when by the miraculous draught of fiſhes he perceived CHRIST, then preſent with him, to be the Sonne of God, fell downe at his feet, and ſaid, *depart from me, for I am a ſinfull man, O Lord.* Luk. 5. 8. And no doubt, but ſo many of us, as have that eye of faith, which *Moſes* had, (*Heb.* 11. 27.)

11.27.) *to see him that is invisible* present with them, are in some measure affected with his presence, as these men were. But pride is an evident signe of an hypocrite, who setteth not God before their eyes. *Behold* (saith the Prophet *Habakuk*) *his soule that is lifted up is not upright within him.* Hab.2.4. we see it in the example of the Pharisee, Luk 18.11. who comming to pray, in stead of humbling himselfe before GOD, extolleth himselfe above other men, and for that thanketh GOD: but to this end, to praise himselfe.

Confidence.] The upright are confident; For *he that walketh in integrity, walketh confidently*, Pro.10.9. for confidence is a consequent of integrity, or that which truly is (tushijah) Pro.3.21.23,24.25: *Keep that which truly is*, that is, sound wisdom & discretion, *then shalt thou walke in thy way safely; when thou lyest down thou shalt not be afraid, thou shalt not be afraid of sudden feare, for the Lord shalbe thy confidence.* A consequent of true faith, Rom 5.2. Eph 3.12. of the spirit of adoption, which expelleth the spirit of fretfulnesse, Rom.8.15. Gal.4.6. of the true feare of God. For, *in the feare of the Lord there is strong confidence*, Pro.14.26. of a good and upright conscience, which feareth no evill, Psal 112.7,8. *The upright man*

shall

shall not be afraid of evill tydings, his heart is fixed trusting in the Lord his heart is established, he shall not be afraid, but is as *bold as a lyon.* Pro. 28. 1. Neither doth he feare the censures or ill reports of men, 1 Cor. 4. 3. but as *Iob,* in the integrity of his conscience desireth that his cause may be tryed; professing, that if his adversary would write a bill or libell against him, he would be so far from being daunted therewith, that it should redound to his credit, and he would *bind it as a crowne unto him.* Iob 31. 35, 36. Of affiance in Gods all-sufficiency, providence, and protection. For setting God before his eyes, and knowing, that the Lord is at his right hand, he is confident, that he shall not be moved. Ps. 16. 8. for he believeth, that God *is his buckler, and his exceeding great reward.* Gen. 15. 1. *a sun and a shield* to them that walk uprightly, Ps. 84. 11. Pro. 27. that the *eyes of the Lord perlustrate the whole earth to shew himselfe strong in the behalfe of them, whose heart is upright towards him,* 2 Chron. 16. 9. that God by his fatherly providence *causeth all things to work together for the good of those that love him,* Rom. 8. 28. therefore with *David* he professeth, my *defence is of God, who saveth the upright in heart,* Ps. 7. 10. and therefore resolveth not to feare, Ps. 3. 5.

5.6. 4.8.23.4 27.1.3. 46.1.2.3.56.4. 118. 6. For what ſhould hee feare that needeth not to feare death it ſelfe, which of all things in this world it moſt feared, ſeeing as it freeth him from all other evill and danger; ſo it is an entrance unto him, and an introduction into happineſſe.

Thus is the upright confident. But *feare ſurpriſeth the hypocrites*, Eſ.33.14. fearing not onely where is occaſion of feare, but alſo where there is no cauſe of feare. Pſ.14. 5.53.5. They will be afraid *at the wagging of a leafe*. Levit.26.36. and they will *flie where no man purſueth them*. Pro.28.1. And this feare happeneth unto them for want of true faith, Mat.8.26. for want of the ſpirit of adoption, inſtead whereof they are poſſeſſed with the ſpirit of bondage, and of feare, Rom.8.15. 2 Tim.1.7. For want of the true feare of God. For they that feare not God, feare all things elſe. For want of a good conſcience, for a bad and guilty conſcience, conſcious to it ſelfe of evill, feareth evill. For want of affiance in God, with whom they have no peace. The conſcience of the wicked *is like the troubled ſea when it cannot reſt, whoſe waters caſt up mire and dirt. there is no peace to the wicked, ſaith my God*, Eſ 57.20,21.

The repentance of the upright is entire, being a turning unto God *with all his heart*

heart from all his sins, (*Deut.* 4.29. *Ezra* 18. 21.28.) The repentance of the hypocrite is neither from the heart, but in outward shewes, (*Kings* 21.7.) as of hanging downe the head like a bulrush, Es 58.5. of putting on sackcloth, and going softly, of rending the clothes, (*Joel* 2.13) but not the heart. Neither is it from all his sinnes; for he will be sure to retaine some darling sinne, from which he will not be reclaimed. But as he, who truly repenteth of any one sin, repenteth of all, in respect of the desire and purpose of his heart, being not willing to retaine any; so he that repenteth not of all, repenteth of none at all in deed and in truth.

Simplicity] He that walketh in uprightnesse towards God, without hypocrisy, walketh also before men in simplicity and singlenesse of heart, without guile. Both implied in the word: for ἡ ἁπλότης τοῦ τρόπου as *Basil* saith, or τοῦ λόγου as *Chrysost.* speaketh, χαρακτηρίζει τὸ ἄκακον *simplicity of maners, and of speech, the character of an harmlesse or upright man.* But he that useth dissimulation and guile towards men, is an hypocrite, and so is called, Mat. 22.18 Mark. 12.15.

So much of the notes that respect good things; now follow those which respect evill. And that either of sin, or of punishment.

The

The upright man hateth sinne as well in himselfe as in others, or rather more, and more severely censureth it in himselfe, then in others: not excusing nor extenuating, but rather amplifying and aggravating the same. The hypocrite hateth sinne in others, but not in himselfe, and to that end he is curious to pry into other mens behaviour, and neglecteth his owne. He can see a *mote* in an other mans eye, but cannot discerne a *beame* in his owne, Mat. 7.3.4. he is a sharpe censurer of other mens faults, but flattereth and blesseth himselfe in his owne sinnes, Ps. 36.2. Deut. 29.19. examples hereof in *Saul*. 1 Sam. 14. 44. in *Juda* Gen. 35.24. yea in *David*, whiles he concealed his sinne, 2 Sam. 12.5.

Afflictions.] The evill of punishment are afflictions, which God hath ordayned as tryalls, to discerne the sound and upright, from the unsound and hypocrite: by the patient bearing whereof the faithfull are found to be δόκιμοι that is, sound and approved, Iam. 1.12. For tribulation being δοκίμιον τῆς πίστεως, (1 Pet. 1. 7. Iam. 1. 3.) *the trial of our faith* worketh *patience*, and patience, *probation*. (Rom. 5.3.4 that is, as *Chrysostome* (with whom others agree) expoundeth, δόκιμον καὶ μεμαρτυρημένον, *it maketh him approved that is tryed*, as we see

in

in *Iob*, and in the three children, Dan.3. in the faithfull Iewes Ps.44.17 and in all the faithfull, but chiefly in all that are martyrs. By afflictions likwise the hypocrite being tryed is discovered, and as it were unmasked, by the not patient bearing and enduring thereof. For either he doth ὀλιγωρεῖν, *set light by* the affliction, and not take it to heart; or else σκυθρωπάζει, he fainteth under it, contrary to the counsell of the Holy Ghost, Heb.12.5 cited out of Pro 3.11.

He that taketh not to heart an affliction, cannot be said patiently to beare it; for *in patiendo est patientia*, in suffering is patience, and not ἐν ἀπαθείᾳ, in not suffering, as appeareth in the examples of *Iob*, (*Iob.* 1.20.) and *David.* (Ps.6.38.6.) And this is the cause many times, why the hypocrite doth not profit by afflictions, because he is not sensible thereof, Ier.5.3. and being unsensible, becommeth incorrigible, Ier.2.30. And the cause hereof is, because hypocrites not walking with God, doe not acknowledge his hand; but ascribe their affliction, either to misfortune, or to secondary causes, which are but the instruments of God. Or if they doe acknowledge the hand of God; yet they are not humbled under it, neither doe they bewayle their sinnes, nor crave pardon of them,

them, nor turne to him that smiteth them, (*Es.*9.18.) nor promise amendment; or if they doe, they meane not, or at least afterwards they doe not performe, nor submit themselves meekly to beare their affliction, nor learne obedience by that which they suffer, neither are they bettered by them, but become worse, Es.1.5. If they take it too much to heart, then either they impatienly beare it, murmuring against God, and fainting in themselves, or they seeke an evasion out of it by some sinne, and so fall away from God; by which their defection, their hypocrisie is discovered.

To these tryals by affliction, we may adde other temptations, as by the doctrine of false teachers, either alluring to idolatry, which the Lord sometimes permitteth *to prove us, whether we love him* intirely or not, Deut.13.3. or to heresies, which the Lord also suffereth, *that those which are approved, may be knowne* 1 Cor.11.19.

Chap. XI.

Of uprightnesse towards men.

NOw we are to speak briefly of integrity, as it hath reference to man. For

For as we are to ſerve God in holineſſe before him, that is in uprightneſſe of heart, without hypocriſie; ſo alſo in righteouſneſſe *before him*, that is in ſimplicity and ſingleneſſe of heart, without guile. For this ſimplicity whereof we are now to ſpeak, is not that which is oppoſed to diſcretion, as being want of wit, (for the *ſimplicity of doves* muſt be tempered with *the prudence of ſerpents*; we muſt be without guile as doves without gall, but we muſt not be like *Ephraim* Hoſ. 7. 11. as ſilly doves without heart) but is oppoſed to diſſimulation, diſguiſing, doubling, deceipt and guile. From which the redeemed of the Lord are free, according to the teſtimony of the Prophet *Zephany* c. 3. 13. and according to the oath of God in this place, worſhipping the *Lord in righteouſneſſe before him*; That is, performing the duties which they owe unto men, as in the ſight and preſence of God.

Now this ſimplicity is expreſſed by the ſame termes which ſignified uprightneſſe, being referred to men, and where they are put abſolutely, without relation either to God or man, both are, or may bee implyed, as alwayes going together. Thus the word *Thamim* may be underſtood in this larger ſence. And

therefore

therfore where *Iacob* is called *Iſh thamim* Gen.25.27. it is to be underſtood as wel of his ſimple and ſincere dealing among men, as of his uprightneſſe towards God, and ſo the 72 interpret it by the word ἄμωμος *free from fayning* or diſſembliug, and *Aquila* by the word ἁπλοῦς a *ſimple hearted* man free from doubling and deceipt, and ſo the word is uſed ſometimes to ſignifie *ſimplicity*, Gen.20.5,6. 2 Sam.15 11. The like is to be underſtood of *Iob* and other holy men to whom that attribute is given in the ſcriptures; who are alſo noted to have performed their ductyes to men in uprightneſſe, or integrity as *David*, Pſ.78. 72. is ſaid to have fed, that is, ruled the people of God *according to the integrity of his heart*. The want whereof is objected by *Iotham* to the men of Shechem, Iud.9. 16.19. that they had not dealt in *truth and integrity* with *Gedeon* his father. And therefore even ſuch, as diſſemble with men are ſometimes called *hypocrites*, Mat. 2 .18. and their diſguiſing is called *hypocriſie*, Mirk.12.15. or as *Luke* termeth it παρυπόκρισις c. 20.23. *Deceiptfulneſſe*, when one by flattering words and faire ſhews ſeeketh to intangle another.

The words *jaſhar* and *ſhalem*, which ſignifie upright and perfect, have alſo ſome

ſometimes relation to men, as 2 Kings 10.15. 1 Chron. 12. 38. ſo have the word, which ſignify ſincerity and truth, Ind. 9.16. 19. 2 Cor. 1 12. The phraſe alſo of doing our dutyes to men *from the heart*, as Eph. 6.6. Col. 3.23. and *out of a pure heart* 1 Pet. 1.22. importeth alſo this ſimplicity and ſingleneſſe of heart.

But the moſt proper words wherby this grace is ſignified in the ſcriptures of the N. Teſt. are ἁπλότης and ſomtimes ἁπλότης τῆς καρδίας *ſimplicity, or ſingleneſſe of heart*, oppoſed to dubling, to diſſimulation and guil. The man endued with it, is called ſometimes ἁπλοῦς which in latine is *ſimplex (quaſi ſine plica)* and ſomtimes ἀκέραιος which ſignifieth either harmleſſe being as it were without hornes; or rather ſincere, as being without mixture of deceipt or guile, Mat. 10.16. Phil 2.15. ſometimes it is ſignified by the denyall of the contrary, as 1. ἄδολος *Without guile*, or ſincere, 1 Pet. 2.2. Bleſſed is the man in whoſe heart *there is no guile*. Iohn 1.48. 2 *Not with an heart and an heart*, that is not with a double heart, 1 Chron. 12.33. but as it is v. 38. with a *perfect* heart. 3 *Not fained* ἀνυπόκριτος as 1 Pet. 1.22. *brotherly love unfained*.

To ſerve God therefore in righteouſneſſe before him, is in the dutyes which we

we performe to men, to behave our ſelves as in the ſight and preſence of God; not in diſſimulation and guile, not with an heart and an heart, that is a double heart, not with fayning or diſguiſing, but in integrity, ſincerity and truth, with ſimplicity and ſingleneſſe of heart; Which you are to underſtand, not that ſimple men are to be fooles, but that wiſe men are to be ſimple; or as the Apoſtle exhorteth, *wiſe to that which is good, and ſimple concerning evill*, Rom.16.19. or as he ſpeaketh, 1 Cor.14. 20. *Babes in malice, but in underſtanding men.*

And thus we are to ſerve God in righteouſneſſe *before him.* For howſoever wordly policie, which is mixt with diſſimulation and guile, be commonly practiſed and highly extolled among men, and ſimplicity contrariwiſe neglected and contemned, as folly; yet by the teſtimony of the Holy Ghoſt, true wiſdom which deſcendeth from above as all good gifts doe is not mixed with diſſimulation, Iam.3.17. but is tempered with ſimplicity, as our Saviour teacheth his followers, Mat.10.16.

Thoſe therefore that wil be wiſe in Gods accompt, muſt be content to ſeeme fooles in the eſtimation of the world, 1 Cor.3.18. As for that wiſdome which is mixed with

deceipt, the Holy Ghoſt doth cenſure it, as *earthly carnall, and deviliſh* Iames 3.15. And although that be accompted the onely wiſedome among worldly men; yet the wiſedome of the world is *fooliſhneſſe* with God. 1 Cor.3.19 for ſuch men are, as we uſe to ſay, *peni-wiſe* and *pound-fooliſh* who by their policie to gaine their deſires in this world, doe loſe their ſoules: which is not onely folly, but madneſſe. I ſay extreame madneſſe, for the momentany fruition of worldly deſires, which are vain and unprofitable, not onely to deprive themſelves of everlaſting happineſſe in heaven, but alſo plunge themſelves into endleſſe woe and miſery in hell. Verily, it were eaſy for any man, that is not a foole, to become worldly wiſe, if he would be ſo fooliſh, as to caſt away his ſoule by making no conſcience of diſſembling and diſguiſing, of lying and deceiving, out-facing, of ſwearing and forſwearing which, becauſe no true Chriſtian will doe; therefore as every where in the world true Chriſtians are by the worldlings accompted innocents, meaning fooles; ſo in the parts of Italy about Rome fooles (as I have heard) are termed *Chriſtians*.

But that we may be moved to imbrace ſimplicity and ſingleneſſe of heart, andbe diſſwaded

ſwaded from all doubling and guile, let us conſider, what arguments the Holy Ghoſt affordeth in this behalfe. And firſt, as touching diſſimulation or guile, it is twofold, either in word, or in deed. In word when there is a divorce between the tongue and the heart; the heart meaning one thing, and the tongue ſpeaking another *with purpoſe to deceive.* This in the ſcriptures is called ſpeaking *with an heart and an heart.* Pſ. 12.2. with flattering lippes and with an heart and an heart, (that is a double heart) do they ſpeake. It is alſo called, a *mouth of deceipt*, Pſ.109.2. a *deceiptfull tongue.* Such as ſhould not be found in the remnant of Iſraell. Zeph.3. 13. a *tongue of deceipt, when a man ſpeaketh peaceably to his neighbour, but in his heart layeth waite for him.* Ier 9 8. Pſ.28.3. *having peace in their mouthes, but miſchiefe in their hearts.*

This double tongue and double heart, as it is odious to ingenuous men, in ſo much as ſome of the heathen have proteſted, *that they hate it as the very gates of hell*; (*Achilles apud Homerum Iliad. 9.*) ſo and much more it is abominable unto God; who is the Patron of truth, and avenger of falſhood, Pſ. 50.19. *thou applieſt thy mouth to evill, and thy tongue forgeth*

deceipt. For theſe things will I reprove thee, &c. Shall not I viſit for theſe things, and ſhall not my ſoule be avenged on ſuch a nation as this? Ier.9.9.Pſ.12.3. Therfore if we deſire to proſper, and to ſee good, wee muſt keepe our tongue from evill, *and our lipps that they ſpeake no guile.* Pſ.34.12,13.

Diſſimulation or doubling in *fact* is, when one thing is intended, and another pretended, *with purpoſe to deceive*, which in the Scriptures is forbidden and condemned Forbidden both in expreſſe terms, Levit.19 11.1 Theſſ.4.6.and by types and ſhadowes, as Levit. 19.19. Deut.22.9.10.11.

Condemned, as a ſinne odious to God, (for the *Lord abhorreth the deceiptfull man*, Pſ.5.7. and accordingly puniſheth them, Pſ.55.23. *Men of deceipt ſhall not live out halfe their dayes.* For God is an *avenger* of deceipt. 1 Theſſ.4 6. Ier.9.4. 5.6.9.) and as a marke of the wicked and reprobate, who are the ſeed of the ſerpent. Pſ. 144.8. Rom 1.29.

On the contrary, *ſimplicity* and ſingleneſſe of heart is both commanded and commended in the Scriptures. *Commanded*, Rom.12.8,9. he that excerciſeth the duty of charity in giving, let him doe it *in ſimplicity. Let love be without diſſimulation.* For ſeeing the faithfull have purified their ſoules

ſouls by the obedience of the truth (that is by faith. Act.15 9) through the ſpirit to the unfained love of the brethren, they are therefore *to love one another out of a pure heart fervently*, 1 Pet.1.22. Our Saviour CHRIST, as he commandeth his followers to be *wiſe as ſerpents*? ſo alſo *ſimple as doves*, Mat.10.16. that *they may be blameleſſe, and ſimple* or ſincere, *as the ſonnes of GOD without rebuke* Phil.2. 5. For that which in this behalfe is required in the dutyes of ſervants, is to be obſerved in all the dutyes of righteouſneſſe, which we are to performe unto men *in ſingleneſſe of heart, as unto Chriſt, not with eye-ſervices, as men pleaſers, but as the ſervants of Chriſt, doing the will of GOD from the heart.* Eph.6. 5,6. or as the ſame Apoſtle ſpeaketh to the like effect, Col.3.22.23. *not with eye-ſervices as men pleaſers, but in ſingleneſſe of heart fearing GOD. And whatſoever you do, doe it from the heart. As to the Lord, and not to men.*

Commended, 1. as an excellent vertue as being that, for which the firſt Chriſtians are highly commended, Act.2.46 that they converſed together *in ſingleneſſe of heart.* As that, wherein we are to take comfort and to rejoyce: namely when our conſcience teſtifieth unto us, *that in ſimpli-*

city, and godly ſincerity not with fleſhly wiſedome, but by the grace of God, we have had our converſation in the world. 2 Cor. 1. 12.

2 As moſt profitable, as having the reword, not onely of ſafety and ſecurity (*for he that walketh in integrity, walketh ſafely. But he that perverteth his wayes*, as diſſemblers doe, *ſhall be knowne*, that is, ſhalbe made an example of puniſhment. Pro. 10. 9.) but alſo of bleſſedneſſe, Pſ. 32. 2. *Bleſſed is the man in whoſe heart there is no guile.*

3. As neceſſary, as being the proper marke and cognizance of thoſe that ſhalbe ſaved. For the Lord being conſulted by *David*, who is a true Chriſtian, and an inheritour of the kingdome of heaven: returneth this anſwer; he that walketh before God uprightly without hypocricy, and towards men ſincerely, and without guile *ſpeaking the truth that is in his heart.* Pſ. 15. 2. *this is Iacob*, or this is the generation of *Iacob*, that is *Iſraell.* Pſ. 24. 6. who from his integrity or uprightneſſe is called *Ieſhurun.* Deut. 33 5. 26. Eſ. 44. 2. *for he is not a Iew that is one outwardly, but he that is inwardly? whoſe praiſe is not of men, but of God.* Rom. 2. 28, 29. And by the teſtimony of our Saviour *he is a true Iſraelite, in whom there is no guile.* Ioh. 1. 48.

For

For a true Chriſtian doth in ſome meaſure reſemble the diſpoſition of Chriſt, who left *us an example, that we ſhould follow his ſteps, who did no ſinne, neither in his mouth was found any guile.* 1. Pet. 2. 21. 22. And therefore as he was called a *lambe*, ſo his follwers muſt be, as they are called, not foxes, nor wolves, but *ſheepe*, But if our minde being corrupted with diſſimulation and guile, doe degenerate from that *ſimplicity which becommeth thoſe that are in Chriſt Ieſus.* 2 Cor. 11. 3. or if, as *Iob* ſpeaketh. chap. 31. 5. *we have walked in vanity and leaſing, or if our feet have haſted to deceipt*, we diſcover our ſelves to be no true Iſraelites, nor ſheepe of Chriſt. For if they be true Chriſtians, in whom there is no guile, what ſhall we think of them, in whom no ſimple or plaine dealing is to be found. If true Chriſtians be the ſheepe of Chriſt, imitating the ſimplicity of the lambe of God, in whom was found no guile what may we think of thoſe foxes and wolves, who reſemble the old ſerpent in guile and deceipt? If thoſe which ſhall inhabite the mountaine of God, be ſuch as walke uprightly, both towards God, and towards man; where ſhall all hypocrites and diſſemblers have their portion? ſee Mat. 24. 51. If in the remnant of Iſreall, that ſhalbe ſaved, a deceiptfull

ceiptfull tongue ſhall not be found, Zeph. 3.13, then doe they not belong to the Iſrael of God, whoſe hearts are fraught with guile, and their tongues are full of deceipt.

To conclude, this neceſſity is proved from this oath of the Lord. Who hath ſworne, that he will give to all true Chriſtians, who are the children of *Abraham*, *that they being delivered from the hand of their enimies ſhall ſerve him in righteouſneſſe before him*, that is, with ſimplicity and ſinge'neſſe of heart, without doubling, diſſimulation or guile. They therefore whoſe converſation is in diſſimulation or guile, can have no aſſurance, that they are the redeemed of the Lord. But of this argument of integrity and uprightneſſe, I have now ſpoken the more briefly in this, and ſome other poynts, becauſe I have handled the ſame more largely in my lectures on Pſ. 15. 2, Whereunto I referre the Chriſtian reader, as to the firſt treatiſe, that ever I ſaw, of this moſt profitable and neceſſary argument.

CHAP.

CHAP: XII.

Of the certainty of Perſeverance, and the neceſſity of this doctrine.

THe third property of our new obedience is conſtancy, or perſeverance, noted in theſe words *All the dayes of our life.*

The meaning of the words.

Sect. 1. Of which words the meaning is not, that all thoſe who are in the covenant of grace doe alwayes worſhip God in holineſſe and righteouſneſſe, from their firſt birth, (for who then could aſſure himſelfe that he is within the covenant of grace) but from their new birth, and from the time of their actuall redemption and reconciliation with God. For ſo God hath promiſed to all the heyres of promiſe, (Luk, 1.73,74,75) *that he will give us, that being delivered from the hand of our ſpirituall eximies, we ſhould worſhip him all the dayes of our life.* But before we be actually redeemed by the merits of CHRIST, that is, actually made partakers of the benefit of redemption, juſtified by faith, and reconciled unto God? we cannot worſhip God aright, as before wee have ſhewed.

Neither are the words to be underſtood

of every day and every moment? as tho the Lord did promiſe to the faithful, that they ſhall continue in a perpetuall courſe of obedience without any interruption or intermiſſion whatſoever. Indeed every man that is redeemed is bound with his perſeverance to joyne both aſſiduity in a continuall practiſe of piety every day, and alſo to increaſe dayly in godlineſſe, and in the grace of the Spirit, being renewed in the inner man from day to day, 2 Cor. 4. 16. But yet this is not the thing which by oath the Lord hath promiſed in the covenant of grace to all that are redeemed; for who then might not think himſelf excluded out of the covenant of grace, ſeeing *in many things We offend all?* (Iam. 3. 2.) and *there is not a righteous man upon earth that doth good*, (Eccles. 7. 20) *and ſinneth not*: But they are to be underſtood of our whole life, neither do they ſo much import *quando*, when, as *quam diu*, how long: as being uttered in the accuſative caſe: (πάσας τὰς ἡμέρας) For the children of God, howſoever they fall in many particulars beſides or contrary to their generall purpoſe, yet for ſomuch as they alwayes riſe againe, and hold out to the end, having a conſtant purpoſe to ſerve God alwayes, they are truly ſaid to worſhip God all the dayes

dayes of their life. As *Aſa's* heart was ſaid to have been *perfect*, (2 Chron. 16.17.) that is, upright, *all the dayes of his life*, (2 Chron. 16. 7. 10. 12.) though failed in many particulars.

The faith of the Elect (that is, of all the true children of God, nam qui verè filij ſunt. præſciti & prædeſtinati ſunt *Aug.* de corrupt & gratia c. 9.) *which worketh by love, either faileth not at all, or if there be any in whom it faileth, it is repayred before the end of their life: & that iniquity which came betweene, being wiped away, it is accompted for perſeverance to the end*, as *Auguſtine* ſaith *.

* *Aug.* de corrept& gracia c. 7. Horum fides, quæ per dilectionem operatur, profectò aut omninò nō deficit aut ſi qi ſunt quorū deficit, reparatur antequam vita iſta finiatur, & deleta quæ intercurrerat iniquitate, uſq; in finem perſeverantia deputatur.

The meaning then of the words is, that God by oath doth promiſe to the faithfull; that he will give them grace to worſhip him in holineſſe and righteouſneſſe from the time of their actuall redemption and juſtification, with perſeverance to the end of their life.

Sect 2. *The certainty of perſeverance grounded upon the text*] Where-upon we doe ground this moſt comfortable do-

doctrine,

Caine, *that the perſeveranee of the faithfull.* I meane of all thoſe that truly believe, and are ſound and upright Chriſtians, *is certaine*, perſeveranee being the perpetuall and peculiar previledge of the upright. But when I ſay it is *certaine*, I ſpeak not of the certainty of the *ſubject*, as though the faithfull were alwayes certainly aſſured of their perſeverance (though they are alwayes to labour for that aſſurance) but of the certainty of the *object*, that is, that the perſeverance of the faithfnll is certaine and ſure, whether they be aſſured of it, or not. Even as the foundation of Gods election abideth ſure,) 1 Tim 2.19. though the elect be not alwayes ſure of it, but yet are alwayes to give diligence to make it ſure. (1Pet.1.10.)

Sect. 3. The neceſſity of this doctrine] Here therefore wee are to refute the Papiſt, and all others who endevour to bereave the faithfull and ſound Chriſtians of this priviledge. And in this caule we are to labour the more ſeriouſly, becauſe thoſe that would deprive us of this priviledge, doe alſo endevour to robbe us of all true comforts and conſolation. For firſt, this were no ſound comfort (wherein notwithſtanding our Saviour CHRIST doth bid the Faithfull eſpecially to rejoyce.)

(Luke

Luk. 10 20.) *that our names are written in heaven*; if againe they may be blotted out: that we are the ſonnes and heires of God, if that notwithſtanding we may become the children of the devill: that we are now the elect of God, if hereafter we may become reprobates.

2. Againe, the maine comfort of a Chriſtian in this life; is aſſurance of ſalvation after this life is ended. For the life (as it were) of the life mortall, is the aſſurance of the life immortall. But how can there be aſſurance of ſalvation, if there be no certainty of Perſeverance?

3. Thoſe which ſeeke to undermine the certainty of Perſeverance in the children of God, doe alſo overturne the very groundworke and foundation of our Faith and hope. For what is Faith (I meane ſpeciall Faith) or hope, but an aſſurance of ſalvation, and conſequently of perſeverance unto ſalvation by Chriſt; the one, as an aſſured *perſauſion*, the other as an aſſured *expectation*? The ground of which aſſurance is the maine promiſe of the Goſpell, declaring the certainty of their ſalvation, who doe truly believe in Chriſt. From whence the Chriſtian conſcience gathereth aſſurance in this manner. *The ſalvation of all thoſe that truly believe is certaine.* This being

being the maine promiſe of the Goſpell, (Iohn 3.16, Mark.16.16. Act.16.31. Rom. 10.9,10,11.) that whoſoever believeth in Chriſt, ſhalbe ſaved. *But I* (ſaith the ſoule of the faithfull man, according to the teſtimony of his conſcience, ſeconded by the teſtimony of the Holy Ghoſt, (Rom. 8.16.) bearing witneſſe with our ſpirit, that we are the children of God) *I doe truly believe in Chriſt, therefore my ſalvation is certaine.* But the propoſition of this ſyllogiſme with the proofe thereof, which is the ground of our Faith, and the foundation of our aſſurance and conſolation, the adverſaries of perſeverance doe deny: not fearing to contradict the maine promiſe of the Goſpel. For whereas the promiſe of the Goſpel affirmeth, that all which truly believe in Chriſt, ſhal be ſaved: they are not aſhamed to ſay, that ſome, which truly believe in Chriſt, ſhall not be ſaved. For they ſay, that ſome which truly believe, doe not perſevere, and that thoſe which doe not perſevere, ſhall not be ſaved.

Laſtly, the Faithfull in the greateſt temptations of Satan and conflicts with deſpaire, do uſe to raiſe themſelves (*Pſal.* 77.6.) by calling to minde the tokens of Gods ſpeciall favour vouchſafed unto them in former times, and the undoubted

ed fruits of ſaving grace, which they have formerly brought forth: Knowing that the Lord (*who chungeth not*) Mal. 3. 6. *whom he loveth once, loveth to the end:* John 13. 1. and that the *ſaving gifts* and graces *of God are Without repentance.* Rom. 11. 29. And hereby as penitent children, are encouraged to ſeek unto their heavenly Father for mercy and pardon: Knowing that howſoever hee is juſtly angry with them, yet hee doth not hate them, nor utterly caſt off them: whom once hee hath received into his love in Chriſt. But the adverſaries of Perſeverance by their doctrine diſcourage men, when they have grievouſly offended from all exerciſes of faith and repentance, and teach them to runne deſperate courſes. For if a faithfull man upon a *grievous*, or as they call it, a mortall or deadly ſinne committed, bee tranſlated from the ſtate of ſalvation into the ſtate of condemnation excluded out of Gods favour, and made an object of his hatred, deprived of Faith, Hope, and Charity, and of all ſaving Grace, and withall ceaſing to be the child, or (as ſome ſay) elect of God, is become a child of the devill: with what heart can he ſeeke unto GOD, of whom

whom he is now hated? How can he call upon him, in whom he doth not believe? Or how can he hope to be heard, that hath no hope? or how shall he seek to please God who hath no faith (without which it is impossible to please GOD) nor any desire to please him?

This Doctrine therefore is to be avoided as a downfall of dispaire: the full confutation whereof I reserve to a peculiar Treatise purposely written of that subject. Onely here, to make better way thereunto, I thought good to adde an *Appendix*, for the further cleering of the Doctrine delivered in the 8 Chapter of this Book, concerning the certainty of Salvation.

An

An Appendix to the Treatise of the certainty of Salvation.

SInce I wrote this Discourse, there came to my hands a Treatise of the nature and properties of Grace and Faith, written by a learned and godly man, as I am perswaded: wherein many things are delievered, which crosse divers poynts by me propounded in this booke; and more especially in my discourse concerning the certainty of salvation. (*W.P.*) whereat no man is to marvel, and much lesse to take offence. For so long as our knowledge is but in part, it cannot be avoided, but there wilbe diversity of opinions among the Faithfull, who notwithstanding hold the maine substance and foundation of Faith and true Religion.

The points of difference are eight.

The first errour. Vocation and sanctification confounded.

1. The first, that he confoundeth our vocation and sanctification, alleadging that

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in our vocation and first conversion the universall or generall habite of grace, containing in it all sanctifying graces is infused; whereby all the parts and powers of man, being renewed together and at once, and the image of God in them all renewed by the infusion of the habites of all sanctifying graces together, are sanctified throughout.

Resp. To omit his acception of the word *Grace*, even where of purpose he doth at large discourse of Grace, for one supernaturall quality inherent in us, or habite of grace infused into us, according to the use of the school-men (who thereby have overturned the doctrine of justification and salvation by Gods grace, magnifying under the name of grace their own righteousnes inherent, which in the question of justification is to be esteemed as dung, (Phil.3.8.) and not once mentioning that which is out of us in him, which most properly is the grace of God, for it is one of his attributes) and not according to the scriptures, which never speake of grace in that sense, but alwayes use the word, either properly for the gracious favour of God in Christ, by which grace we are elected called, justified, sanctified, and shalbe glorified; or metonymically for the Speciall gifts of Grace: To omit this oversight,

ſight, I anſwere, it hath beene the received opinion, and uſuall practiſe of all *Orthodox* Divines, to hold and ſet downe in this order the degrees of ſalvation, which are wrought in this life, viz. Our vocation, juſtification, ſanctification. And that in order of nature vocation, (wherin juſtifying faith is begotten) goeth before juſtification; and that juſtification, wherein we are made juſt before GOD by imputation of CHRISTS righteouſneſſe, goeth before ſanctification: wherein we, being already juſtified from the guilt of ſinne, and redeemed from the hand of our ſpirituall enimies, and reconciled unto God, receive grace to worſhip him in holineſſe and righteouſneſſe before him. Howbeit, we deny not, but that in time our juſtification doth concurre with our effectuall vocation, (for as ſoone as a man doth truly believe, ſo ſoone is he juſtified before God) and that in time the firſt act of ſanctification (which is our regeneration) doth concurre both with our juſtification and effectuall vocation. Now, of our regeneration, which is the beginning of our ſanctification, and of our ſpirituall life. Which we live by faith, there ſeeme to be two acts; the one, wherein we are begotten unto God *of incorruptible ſeed* by the word

of

of God; the other, wherein the image of God being in some measure renewed in us, and our Saviour Christ formed in us, we are borne anew. The former, is our spirituall conception; the latter, our spirituall or new birth, in the former *regeneramur*, we are begotten anew, in the latter *renascimur*, we are borne anew And as in naturall generation there is a meane time betweene the conception and the birth, in which time that which is begotten is formed in the wombe, according to the image of the first *Adam*; so betweene the first act of regeneration and the new birth, there intercedeth a time, wherein the image of the second *Adam* is in all parts by degrees renewed, untill *Christ be formed in us*, (Gal.4.19.) The former, which also is the first act of our conversion, is the same with our calling or vocation, wherein our Saviour Christ is conceived in our hearts, when we doe receive him by the true and lively assent of faith; which is the seed, the root, the fountaine of all other sanctifying graces; which whosoever hath, (1 Iohn 5.1) *he is begotten of God.*

This act the holy spirit worketh ordinarily by the ministry of the word. For *faith commeth by the hearing of the word.* (Rom. 10.17.) For *how should men believe in him,*

of

of whom they have not heard, and how should they heare without a preacher, Rom. 10.14. In this regard preachers, being ministers by whom others believe. 1 Cor. 3. 5. are the instruments of the holy Ghost for our spirituall regeneration; and are therefore called fathers in the faith, who beget men unto God. 1 Cor. 4. 15. Phil. 10. 1 Tim. 1. 2. Now in our vocation, the worke of the holy Ghost is partly preparative, and partly operative. The preparation unto faith is 1. the illumination of the minde, partly by the ministery of the law, revealing unto us our miserable estate in our selves; and partly by the ministery of the Gospel, revealing unto us the mystery of our salvation by Christ. 2. the molifying of the heart by the finger of the spirit, humbling us in the consideration both of our damnable estate in our selves, and of the undeserved mercies of God offered in Christ, from which being effectuall ariseth a desire both to be freed from that damnable estate, and to be made partakers of that happinesse promised in Christ. 3. The invitation of the hearers, and the stirring of them up, to come out of that wofull estate, and to accept of Gods mercies in Christ, by the Ministers of the word; who being the Embassadours of God in

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Chriſts ſtead, doe beſeech you, as if God himſelf did intreate you by them, that you would be reconciled unto God. (1 Cor. 5.18.20.)

The Holy Ghoſt having thus knocked at the dore of our hearts, doth himſelfe in his good time, open our hearts, as he did the heart of *Lydia*, to aſſent to, and to believe the Goſpel, By which beliefe being lively and effectuall, we receive Chriſt, not onely in our judgements by aſſent, but alſo in our hearts by an earneſt deſire to be made partakers of him, and in our wills by an earneſt purpoſe and ſettled reſolution to acknowledge and profeſſe him to be our Lord and Saviour, and to reſt upon him for ſalvation. The Holy Ghoſt having wrought this aſſent, and by it this deſire and purpoſe of applying Chriſt unto our ſelves, and thereby alſo ſome beginnings of hope, of the hatred of ſinne, of the love of God, and of our neighbour, and of other graces, by which the Image of God beginneth to be renewed, and Chriſt to be formed in us, being yet as it were Embryones in the womb, he teacheth every one of us, who have through his bleſſed operation the condition of the promiſe, to apply the promiſe to our ſelves, and to believe not onely that Chriſt is the Saviour of all that do believe, but alſo that he is my

Savi-

Saviour, that he died for my ſins, and roſe again for my juſtification, ſo that when the Miniſter, according to the word, pronounceth this generall propoſition, *Whoſoever truly believes in Chriſt hath remiſſion of his ſins, and ſhall be ſaved*, the conſcience of every faithfull man may both ſafely aſſume, *but I through Gods grace doe truely believe in Chriſt*, and alſo certainly conclude by the teſtimony of the holy Ghoſt, bearing witnes with our conſcience in the aſſumption, according to the word in the propoſition, *therefore I through the grace of God have remiſſion of ſinnes and ſhall be ſaved.* When the holy Ghoſt hath thus taught us to apply the promiſes unto our ſelves, and hath ſealed us *after we have believed*, and teſtified together with our ſpirits, that we are the children of God; then it appeareth, that we are already born of God, and that we are the ſons of God, not only by regeneration, but alſo by adoption. (Eph 1.15. Rom. 8.15, 16. Joh. 1.15,16.) And being ſonnes, God ſendeth forth the ſpirit of his Son into our hearts, crying *Abba* father. Gal. 4.6. By this faith, firſt apprehending, and then applying Chriſt unto us, we become not only the ſonnes of God, but alſo members of Chriſt; and having union with him as our head, we have communion alſo with him, both in reſpect

ſpect of his merit unto juſtification: firſt before God, and then in the court of our own conſcience; and in reſpect of his graces unto ſanctification, receiving of his *fulnes, euen grace for grace.* (Joh.1.16.)

As therefore men are firſt conceived before they be born, and they are borne before they are ſaid to lead a life in this world: ſo we muſt firſt be begotten and born anew in our vocation and regeneration, before wee can live unto God the ſpirituall life of ſanctification. Theſe two therefore were not to be confounded; ſanctification being the end, as of our election, Eph.1.4. and of our juſtification, (Luk.1.75. Tit.2.14. 1 Pet. 2.24.) ſo alſo of our vocation. 1 Theſſ 4.7. By our vocation, we are begotten unto God, by ſanctification, we being both begotten and born anew, do live unto GOD. In our vocation, the ſpirit of God firſt draweth us unto God: (Joh.6.44.) in our ſanctification, we being already drawn, the Spirit of GOD doth lead and guide us in the way which leadeth to life. (Rom.8.14. Gal.5. 18.) Vocation produceth Faith; Faith being begotten, produceth ſanctification, both habituall (for the heart is purified by Faith) and actuall, for Faith worketh by love, producing good workes as the fruit both of Faith and Charity. (Act.15.9.) I do not deny,

ny, but that Faith is a part of our sanctification, and of our inherent righteousnesse: yet this hindereth not, but that both it self doth sanctify us, and is also the mother of all other inward graces wherein our habituall sanctification consisteth, and of all the works of grace wherein our actuall signification is occupied. For when the Holy Ghost doth regenerate us, he doth ingenerate the grace of Faith in us, and by it al other graces

The second error, That sanctification goeth before justification.] The second (which is a consequent of the former) that sanctification goeth before justification. The contrary whereof I have proved in the discourse, whereunto I adde. 1. That sanctification is the end and fruit of our justification, the cognizance also and evidence whereby it is known, and therefore a consequent thereof. (Col. 1. 22. Rom. 6. 22.) 2. As we are made sinners, first by imputatiō of *Adams* sin, & then being guilty of his transgression, are made partakers of his corruption; so we are made just, first, by imputation of Christs righteousnes, and then being justified, we are in some measure made partakers of those graces, which he received without measure. Again, the persons of men being sinners in themselves, must be accepted of GOD as righteous in Christ, before either there be

qualities or their actions, (which when they are at the beſt are defiled with ſinne) can be acceptable unto GOD. Therefore we muſt be juſtified, before either our qualities or actions can be holy and righteous before God, Neither can there be any ſanctification, without juſtification, and reconciliation with God going before in order of nature: as there is no juſtification without ſanctification accompanying and following the ſame. For by the ſame Faith whereby we are juſtified, we are alſo ſanctified. Chriſt being apprehended by faith to juſtification, dwelleth in us by his Spirit to work in us ſanctification, and to whom the merits of Chriſt apprehended by Faith are imputed to their juſtification; to them the vertue of his death and reſurrection is applyed by the holy Ghoſt to the mortifying of ſin, and raiſing againe to newnes of life, to which purpoſe the Apoſtle ſaith, Col.2.12. by Faith we are riſen with Chriſt in Baptiſme. Again, faith, by which we are juſtified, in order of nature goeth before repentance, wherein our ſanctification conſiſteth. It is a reſolved Caſe by *Calvin*, *Penitentiam ſeu reſcipiſcentiam non modò fidem continuò ſubſequi, ſed ex ea naſci extra controverſiam eſſe debet.* See *Calvin. Inſtit. l.3.c. 3. ſect.1.2.* and by *Fulgentius*, *quòd vita ſancta à fide ſumit initium*

tium. The ſame is teſtified by the ancient Fathers, as *Clem. Alexandr. ſtrom. l.* 2. Faith is προθυμία πρὸς σωτηρίαν νεύσεως, the firſt inclination to ſalvation, after which follow feare, hope, and μετάνοια, repentance. *Ambroſ. de ſacram. l.* 1. *c.* 1. *In Chriſtiano prima eſt fides. Chr. hom. de fide ſpe, & char. fidem eſſe originem juſtitia. Auguſt. de predeſt. SS. c.* 7. *fides prima datur, ex qua cætera impetrantur. Proſper ad Dubium,* 8. *Genev. fides omnium virtutum fundamentum. Greg. Moral. l.* 2. 6. *c.* 13. *fidem primam in corde noſtro gignit.*

If any object that the learned *Chamier* in his *pauſtrat.* l. 10. treateth of ſanctification before juſtification, let him heare his own apology, c 1 n. 2. *Debueramus ſanctificationi juſtificationem preponere, ſi noſtri arbitrij methodus eſſet: ut tum re tum ratione priorem; quod ab ea proſluat altera, ſed quia Papiſtæ non diſtinguunt, cogimur de ſanctificatione prius dicere.*

The third error, that juſtification goeth before Faith.] 3. The third, that juſtification and remiſſion of ſins goe before faith, which may ſeeme a ſtrange aſſertion to be delivered by him, who holdeth, that ſanctification; whereof faith, as he confeſſeth, is a principall part, goeth before juſtification. But this abſurdity he ſalveth with a diſtincti-

on; that he speaketh of justification, not in *foro Dei*, but in *foro conscientiæ*: and consequently acknowledgeth no justifying faith, but that by which we are in our conscience assured of our justification. But when we speak of justification, as of a degree of our salvation, it is evident, that justification is to be censidered as an action of GOD (for it is God that justifieth, Rom.8.30,33.) whereby he imputing to a believing sinner the righteousnesse of Christ apprehended by faith, absolveth him from his sins, and accepteth of him as righteous in Christ. As for that justification, which is in *foro conscientiæ*, it is not justification properly, but the knowledge and assurance of it. Neither is that to be accounted justifying faith properly, by which we are not justified before God, nor obtaine remission of sinnes. But before and without this faith, by which we are justified in our consciences, that is, assured of our justification, we are as he truly saith, justified before God.

The 4th error, that all the elect before their conversion, &c. stand actually reconciled and justified.] The fourth, that all the elect before their conversion, and before they have faith stand actually reconciled unto God, and justified before him, may also seeme a strange assertion to be uttered by a godly

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man. For if this were true, then every one that will perswade himselfe that he is elected (which most men are ready to do, who will thank GOD for their election before they are called) may cast off all care of converting unto God, of repenting for his sins, of suing unto God for the pardon of them, of believing in Christ; because without and before either faith or repentance he hath remission of his sins, and standeth actually justifyed before GOD, and reconciled unto him. And this is the very ground, whereupon carnall Gospellers, who *turne the grace of God into wantonnesse*, do build all their presumptuous licentiousnesse, that Christ having dyed for their sins, they need not to dye to them, that Christ having freed them from sin and from damnation, they may sinne freely, and without danger; that Christ having reconciled them to God, and purchased Salvation for them, they neither need to sue for reconciliation or pardon, nor take care of their Salvation: that Christ having fully satisfied the justice of God by his obedience and sufferings, they neither are obnoxious to punishment, nor tyed to obedience.

But this assertion is most evidently confuted by the Scriptures, which do teach, that the elect are by nature the children of

wrath, servants to sin and Sathan, enemies against God, obnoxions in themselves to the fearfull curse of God, as well as others; untill they turne unto God, crave pardon of their sins, and lay hold upon Christ by faith, then indeed, but not till then, they are reconciled unto God, (Col. 1. 11. Rom. 5. 10.) who before were enemies: then, but not untill then, they are actually redeemed, who were before bondslaves; then, but not untill then, they are justified, who before were guilty of sin and damnation: then, and not untill then, their sins are actually pardoned. For actuall pardon is of sins past. (*Orig. in Rom. 3. Lib. 3. indulgentia non futurorum, sed preteritorum criminum datur.*) Rom. 3. 25. and we may not presume that our sins are pardoned, before we repent of them, and much lesse may we dreame, that they are actually remitted, before they be committed: For the better understanding whereof, we are to consider the merits of Christ, and the benefits which we have thereby, according to his own intention expressed in the covenant of grace? the condition whereof is faith,) and are not to extend them to those, to whom they were not intended, Christ is the Saviour of the world, yet al are not saved, nor to be saved: for many still remain in the state of damnation, he

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is the Redeemer of man-kind, yet all are not actually redeemed; for many still remaine in the servitude of sin and Sathan. For they *that commit sin, are the servants of sin.* Whereas *if the sonne had made them free, they should have been free indeed.* (2Cor.5.19) Joh 8.34,36. God was in Christ reconciling the world unto himselfe; and yet very many, as they continue in their rebellion against God; so the wrath of God abideth upon them. Joh.3.36. Neither ought this to seeme strange seeing the covenant of grace promiseth and assureth, neither Salvation, nor remission of sins, nor other benefits of Christ to all, but only to those that believe. *So God loved the world that he gave his onely begotten sonne, that whosoever believeth in him* should not perish but have life everlasting. John 3.16. Mark.16.16. *he that believeth* and is baptized shall be *saved*, *but he that* believeth not shall be condemned. To this purpose consider the diversifying of the phrase used by the Apostle, in the comparison betwixt the first and the second *Adam.* Rom,5.19. *As by the disobedience of one man* οἱ πολλοὶ *the many* (that is the multitude of them which shall be damned) *were made sinners: so by the obedience of on* οἱ πολλοὶ (that is the multitude of them that shall be saved, he doth not say, *were made*, but) *shall*

be made righteous. The reason of which diversity is this; because the Apostle had respect to all those elect, who as yet have not believed, either because as yet they were not, or as yet are not, or because as yet they were not, or yet are not called. For it is necessary that all men should confesse and acknowledge themselves to be sinners in *Adam ab origine*, from their first being. For by generation the sinne of *Adam* is actually communicated to all his posterity; and no sooner are they partakers of the humane nature, then they do participate in his sinne. But we may not say, that the righteousnes or obedience of Christ is communicated to all from their beginning, but onely (I speak after the manner of the Scriptures, of those which are *adulti*) to those that believe. Neither are they in their generation, or before, made partakers of Christs righteousnes, but in their *regeneration.* That no man therefore should neglect the benefit of justification, as though he had already obtayned it, before his conversion or effectuall calling, or regeneration in which faith is ingenerated by the Holy Ghost in the soules of the elect; he speaketh in the future tense; that men should understand, that they are not borne just or justifyed; but that they shall be justified, so soone

ſoone as they turning unto GOD, ſhall believe in Chriſt, and that they are juſt, *non nati ſed renati*, not born, but born anew, wherefore before we ought to preſume that we are juſtified, we muſt be called, converted, regenerated. For whom GOD hath elected, them hath he called, according to his purpoſe; and whom he hath ſo called, them, and no other hath he juſtified, Rom. 8.30.

Thus then we are to conceive of Chriſts merits, and the benefits which we have thereby: that howſoever our Saviour Chriſt did in the dayes of his fleſh meritoriouſly redeeme and ſave men, paying a price of ranſome ſufficient for all, and fully ſatisfying the juſtice of GOD in the behalfe of al that ſhall be ſaved: yet notwithſtanding none are actually redeemed, or reconciled, or juſtified, but they only to whom the merits of Chriſt are applyed; and they are applyed only to thoſe that believe (I ſpeak of thoſe which are *adulti*, for to elect infants, dying in their infancy, they are applyed by the Holy Ghoſt) neither can any be aſſured that they truely believe, but ſuch as repent of their ſinnes, and make conſcience of their wayes.

This learned man therefore ſhould have diſtinguiſhed between the merit of re-

demption, and actuall redemption: even as well as between the merit of Salvation, and the actuall possession thereof: Christ merited our redemption, and Salvation long since; yea his merit thereof hath ever been in force since the beginning of the world: (Apoc. 13.8.) but yet none are actually made partakers of redemption, but such as to whom it is appyed, that is to those that truely believe, for they only receive it, and to them onely, according to the Covenant of grace it was intended. Otherwise, he might say, that all the elect are actually saved, for whom Christ purchased eternall life; who notwithstanding are not saved, so much as in hope, untill they do truely believe. And if all the elect be actually justified before God, because Christ did merit their justification, why doth he not say in like manner, that all the elect are actually sanctifyed: seeing Christ was made unto us, of GOD, not onely righteousnesse, (1 Cor. 1.30.) and redemption, but also sanctifycation; and hath as well merited our sanctification for us, as our justification. Againe, what benefits we obtaine by Christ we receive them by Faith: and therefore in the Scriptures, the same benefits which we receive from Christ, are ascribed to Faith; by which Christ and his merits are ours; by which

which also Christ dwelleth in us, Eph. 3 17. we live by Christ, we live by Faith, Gal 2. 20. by Christ we have remission of sinnes; by Faith we obtaine remission, Act. 10. 43. 26. 18. we are justified by Christ, we are justified by Faith. Rom. 3. 28. By Christ we are made the sonnes of God; by faith we are made the sonnes of GOD, Joh. 1. 12. and so in the rest, and therefore to imagine that we are justified before GOD without Faith, is a dreame.

Moreover this assertion cannot stand with the perpetuall Doctrine of the Apostle *Paul*, who teacheth that we are justified before GOD by Faith, therefore not before, nor without Faith. By faith, saith he, without workes, that is, by the righteousnesse of Christ apprended by Faith, and not by inherent righteousnesse. Neither doth he in those places speak of justification in the Court of Conscience, whereby we are assured of our justification; for as before men we are justified (Jam. 2. 4.) that is, declared and known to be just by good workes; so much more by our good workes (by which we are to make our election (2 Pet. 1. 10.) our calling, our justification sure) we are justified in our own Conscience, that is, assured of our justification. And to conclude, this assertion is such a paradox, as reli-

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ther Protestant nor Papist did ever hold, that a man who is come to yeeres, is actually justified before GOD, before and without faith.

The fifth errour, that Faith is not the mother grace...

5. The fifth, that faith is not the root nor the mother of other graces, and that the soule is not disposed to believe, sooner then to love GOD, or our neighbour, or to produce the act of any other grace. But this I have sufficiently disproved in the discourse, shewing evidently that as without faith there can be no other grace; so not onely from it all other graces do spring, but also according to the measure and degree of it, is the measure and degree of all other graces. We are not disposed to love GOD as we ought, untill we be by faith perswaded of GODS love towards us; we cannot hope for the performance of Gods promises to us, unlesse by faith we are perswaded that they belong unto us: we cannot trust in GOD nor rejoyce in him, unlesse by faith we are perswaded of his goodnesse and bounty towards us, and so in the rest, and what is more plaine, then that love, which is the fulfilling in the whole law proceedeth from *Faith unfained*, as being the fruit thereof. (1 Tim. 1. 5.) *Chrysostome* and

and *Theophilact* call faith μητέρα καὶ πηγὴν πάντων, *scil.* χαρισμάτων the *mother and fountaine of all* graces, and *Calvin*, (Justit. l. 3. c. 2. sect. 41. sect. 42. c. 3. sect. 1.) sola est fides, quæ in nobis charitatem primum generat, *it is faith only which first ingendereth charity in us*, it *begetteth also hope and newnesse of life* as he saith.

But to omit other testimonies, St. *Peter* seemeth to acknowledge this truth, 2 Pet. 1. 2, 3. where he prayeth for them to whom he writeth, that *grace and peace be multiplyed* unto them, *by the knowledge of God* and Jesus our Lord, according as his divine power hath given unto us all things that pertaine to life and godlinesse, διὰ τῆς ἐπιγνώσεως *by the acknowledgement of him that hath called us*, &c. that is by faith.

The sixt error that Faith is affiance.

6. The sixt, that faith is affiance, and so to be defined; and that *trusting to the promise* is the proper act of faith as it justifieth. &c. But I have proved, that faith is not affiance, nor affiance faith But a fruite of faith as well as hope and that by faith we have affiance. Eph. 3. 12. whereunto I adde, that the trust in GODS promises to be in particular performed to us, is not faith, but hope. Yea but *promises*, saith he, *are both true and good, therefore*

our assent to them is with adherence, affiance, and trust. *Answ.* The promises are true, the things promised are good, we believe the promise, we hope for the thing promised. As contrarywise Gods threatnings are also true, and the things threatned evill. As therefore he that believeth the threatning to be true, feareth (if it be applyable to himselfe) the thing threatned, and yet this feare is not of the nature of faith, but a fruit and consequent thereof: so he that believeth a promise to be true, and can apply it to himself, trusteth & hopeth for the thing promised, which trust in respect of the promise, is no more of the nature of faith, then feare in respect of the threatning.

But that affiance is of the essence of justifying faith, he will make good by divers reasons; first, from the phrases of believing, (Iohn.1.12. Rom.10.14) *in* (Rom. 4.5. Act.16.31.) *ἐπὶ* or (Eph 1.12.) *ἐν* that is, *in* or *upon* which imply affiance.

A. That as I said in the discourse, affiance is such an unseperable fruite of faith, that, sometimes it is implyed in the phrase of *blieving in Christ*. For that phrase may and sometimes doth imply three acts; the first of assent, that he is the Saviour of all that believe in him: which assent, if it

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be lively and effectuall is the proper act of that faith whereby we are justified before God, and in this sense the phrase, of *believing in him*, is ordinarily used in the Scriptures, yea sometimes it is attributed to those, who have assented onely by a bare historicall, and temporary Faith, which is the Faith of hypocrites, and all worldlings, as Iohn, 2.23. (*To believe on him and one his name is all one, Iohn.*3.8.) and 12.42. compared with Iohn.5.44. Iohn.4. 39. Many of the Samaritans believed εἰς αὐτὸν *in Christ*, upon the report of the woman; who, being confirmed in their faith by hearing himselfe, say to the woman, 42. we believe no more because of thy report; for we our selves have heard him. Now what was her report? that he had told her all things that ever she did, and therefore that *he was the Christ*. This is all that they believed, when they were said to have believed in CHRIST, And what was their Faith, which was confirmed by hearing himselfe? that *this is indeed the Christ the Saviour of the world*. And this, as I said, is the ordinary signification of the phrase in the New Testament, see Iohn.7. 31.8. 30.31.33. 11. 26.27. Act 8.37. So the Hebrew is joyned with beliefe, not onely in God, but in his Prophets also;

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not that we are to put affiance in them, but to give credit to them as to the meſſengers of God, Ex.14.31. 2 Chron.20. 20. The ſecond act is of application, when believing truly that he is the Saviour of all that believe, I therefore believe that he is my Saviour: which is the act of that ſpeciall faith, by which we are juſtified in our conſcience, in which ſenſe the phraſe ſeemes to be uſed 1 Iohn.5.13. in the later clauſe, but in the firſt part of that verſe in the former ſenſe. ſo Iohn 20.28,29. Gal.2.20.

The third act is of affiance, that becauſe I do believe not onely that he is the Saviour of the world, but alſo my Saviour, therefore I reſt upon him for ſalvation, and thus it ſeemeth to be uſed Iohn 14.1. But this is not the act of faith, as it juſtifieth us before God, nor yet the proper act of the ſpeciall faith, which doth juſtifie us in our conſcience, but a fruit and conſequent thereof. For if I truly believe that Chriſt is the Saviour of all that believe, then muſt I conſequently believe that he is my Saviour, (for the generall alwayes includes the particulars) and if I doe truly believe that he is my Saviour, then ſhall I conſequently put my truſt in him for ſalvation. Or more plainly, to uſe his owne terms; he ſaith, *that the proper act of faith,*

faith, as it juſtifieth, conſiſteth in truſt, or relyance upon the promiſe for our owne particular, when the ſoule dependeth wholly, or truſteth perfectly in the promiſe, for remiſſion of ſinnes, and for ſalvation, But ſay I, a man cannot at all, and much leſſe wholly and perfectly truſt in the promiſe to be performed to himſelfe, unleſſe he be firſt perſwaded, and in ſome meaſure aſſured, that the promiſe doth belong unto himſelfe, which perſwaſion is the act of ſpeciall Faith. A man cannot be aſſured at all, that the promiſe belongeth to himſelfe, unleſſe he have the condition of the promiſe, which is a true juſtifying faith, for the promiſe is not made to all, but to thoſe that truly believe, Therefore I muſt have a juſtifying Faith, which is the condition of the promiſe before I can be aſſured that the promiſe belongeth to me. I muſt be perſwaded that it belongeth to me, before I can confidently truſt that it ſhalbe performed to me.

But let us conſider his teſtimonies. For he alleageth Iohn. 1, 12. Where to believe in CHRIST is the expoſition of receiving Chriſt. Now we receive Chriſt, firſt, by aſſent, and then by application, whereof affiance is a conſequent.

2. Rom. 10. 14. How ſhall they call upon

on him in whom they have not believed? where the phraſe is uſed, as verſ 11. *whoſoever believeth on him, ſhall not be aſhamed*, and that as the proofe of V.9.10, If thou ſhalt with thy mouth confeſſe the Lord Ieſus, and ſhalt *believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.: For with the heart man believeth unto righteouſneſſe &c. for the ſcripture ſaith, Whoſoever believeth on him, &c.* For ὅτι, hee citeth, 1 Rom.4.5. he that believeth on him that juſtifieth the ungodly (as *Abraham* did) his Faith is counted righteouſneſſe. (verſ. 5.) Now of *Abraham* it is ſaid, that he *believed God*, (*verſ.* 3.) ἐπίστευσε τῷ θεῷ *and it was counted to him for righteouſneſſe*. 2.Act.16.31. *Believe on the Lord Ieſus*, ſayeth *Paul* to the Iaylour which he performed, verſ. 34. πεπιστευκὼς τῷ θεῷ *believing God.* for he quoteth Eph.1.12. where the word is ἠλπικότας ἐν τῷ χριστῷ *Who have before hoped in Chriſt*, he might more truly have quoted, Mark.1.15 though againſt himſelfe, πιστεύετε ἐν τῷ εὐαγγελίῳ, believe the Goſpel: and the like he might have alleaged for ὅτι Luk. 24. 25. ſlow of heart to believe ὅτι πᾶσιν *all* that the Prophets have ſpoken.

His ſecond argument is taken from the oppoſition

Opposition of Faith to distrust or doubting; where as he confoundeth Faith and affiance, so he confoundeth also *doubting* (which is opposite to Faith) and *distrust* which is opposed to affiance; betweene which there is a great difference; for doubting is not contrary to affiance, but to assent; for to doubt is to with-hold the assent, the places which he quoteth. doe both concerne doubting Rom.4.20. Iam.1.6. in which sense the word διακρίνεσθαι is often used in the Scriptures, (Matth. 21.21. Mark. 12.23. Act.10.20.11.12. Rom. 14. 23.) but never in the signification of distrust.

I deny not, but that distrust, and distrustfull feare are * repugnant to faith: but that proveth not faith to be affiance, but because affiance is a necessary consequent of Faith, hence it is, that distrustfull feare, which is want of affiance proceedeth from doubting, which is want of Faith, Matth. 8.26. why are ye fearefull O ye of little Faith. Mark. 5. 36. feare not, onely believe.

* Boeth. in Top. Cicer. Repugnantia dicuntur contrariorum consequentia ad alterum contrariem relata. vigilare & dormite contraria sunt, stertere item et vigilare sunt repugnantia.

His third argument from 2 Tim 1.12. *I know whom I have believed*, &c is to little

litle purpose; for although in the words following the Apostle saith, I am perswaded, that is, I believe, that he is able to keepe παραθήκην μου, my *depositum*, or that which I have committed to his trust; yet this proveth not, that the verbe πιστεύω, I have believed, implieth trust, unlesse he understand the words, as if the Apostle had said οἶδα ᾧ με πέπιστευκα I know to whom I have entrusted or concredited my selfe. But that is another use of the word, much differing from that which is in question, signifying as much as concrediting, or committing to ones trust, and is as well attributed to God, as to man. Iohn 2.23.24. Many believed in Christ, to whom he would not, πιστεύειν ἑαυτὸν, entrust himselfe. And in this sense the word is sometimes used, both in the active voice with the dative of the person, and accusative of the thing, (Iohn.2.14.) as Luk.16. 11. and also in the passive, and that also with the accusative of the thing. Rom.3. 2. 1 Cor.9.17. Gal.2.7.1Tim 1.11. Tit.1.3.

The seventh error, that there is no other justifying faith, but that by which we are justified in our conscience.

7. The seventh, which I take to be the originall of some other of his unsound opinions, that he holdeth no other justifying faith

faith, but that whereby we are justified in the court of our conscience. For before God all the elect, as he teacheth, stand actually justified before, and without faith; so indeed they doe before this faith, and so it is also true, that sanctification goeth before this justification; and remission of sinnes before this faith, for how can a man be assured of that which is not?

The proper act of this faith by which we are justfied in our Conscience (that is) as I understand it, assured in some measure of our justification, is, as he teacheth, *to trust wholly and perfectly to the promise of forgivenesse of sinne and eternall life, for remission and Salvation. For by this faith* as he teacheth, *the Lord giveth us assurance of our justification by Christs righteousnesse, whereupon followeth peace of conscience, and that kind of fiducia, which we call* (faith he) *assurance or full perswasion of the pardon of our sins, this is a fruit of the other fiducia or trusting to the promise it selfe, wherein standeth the proper act of justifying Faith. And it followes not alwayes presently, but after sometime, haply a long time, which* he speaketh for the comfort of those, who doubt they have no faith, because they have not that full assurance.

Here divers things are to be misliked. 1.

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That he maketh affiance the proper act of justifying faith, which I have already disproved.

2. That he holdeth, that there may be a full affiance, whereby a man may wholly and perfectly trust to the promise, without the like assurance. But this is a manifest errour borrowed from the Papists; who hope well of the remission of sinnes, but dare not believe it. For this full affiance in trusting wholly and perfectly to the promise for the performance of it to a mans selfe, is that which the Apostle calleth πληροφορία ἐλπίδος the assurance of hope, which ever presupposeth πληροφορία τῆς πίστως the assurance of faith, where, by the way, you may take notice of a threefold πληροφορία mentioned in the Scriptures: the first is (1 Col. 2. 3.) πληροφορία τῆς συνέσεως εἰς ἐπιγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, the assurance or full perswasion of understanding to the acknowledgement of the mystery of GOD, and the Father, and of Christ, this is the plerophory of *assent*, when a man understanding the mystery of the Gospel, giveth full assent thereto, that is true, and that Jesus the Sonne of the blessed Virgin, is the eternall Sonne of GOD, and the Saviour of all that truely believe in him. The second is πληροφορία πίστεως, the assurance

aſſurance of faith, when thou applying the promiſe to thy ſelfe, doeſt aſſuredly believe, not onely that Chriſt is the Saviour of all that believe, but alſo that he is thy Saviour. The third is πληροφορία ἐλπίδος, the aſſurance of hope; when thou being fully perſwaded, that Chriſt is not onely the Saviour of the faithfull, but that he is alſo *thy* Saviour; doeſt aſſuredly truſt and hope to be ſaved by him. Every one of theſe plerophories or aſſurances are infallible in their kind, *nec falſum iis ſubeſſe poteſt*: but this is abſolutely to be underſtood of the firſt, the object whereof is the word of GOD, which is *principium fidei* αὐτόπιστον, the ſecond is not abſolutely true, as a principle like the former, but as a concluſion is neceſſarily and infallibly true, *conceſſis præmiſſis*. For if this propoſition be true, that *Chriſt is the Saviour of all that truly believe* (which is the undoubted word of GOD: and if this aſſumption be true alſo, *but I through GODS mercy doe truly believe*, (which is certainly true in all the faithfull:) then this concluſion cannot be falſe; therefore Chriſt is my Saviour; whereupon followeth the plerophory of hope; that ſeeing he is my Saviour, therefore I do aſſuredly hope for ſalvation by him.

3 That he maketh the assurance of Faith to be a consequent of that assurance of trust, which is nothing else but πληροφορία ἐλπίδος the assurance of hope, the contrary whereof is true, for as hope is a consequent and fruit of Faith; so from the assurance of faith proceedeth the assurance of affiance and hope; and according to the measure and degree of that, is the measure and degree of this. Neither is it possible, that a man should have a full affiance wholly and perfectly to trust to the promise to be performed to himselfe, who is not first fully assured, that the promise doth belong unto himselfe. And therefore it is but a cold comfort, to be given to a man distressed in Conscience, to tell him, that if he have affiance to trust wholly and perfectly to the promise for remission of sinne, he hath Faith, though he have not full assurance. But miserable comforters are they, who teach (as this man doth not) that where is not full assurance, there is no Faith. But if we desire to minister true comfort to the distressed Conscience perplexed with doubtings concerning Faith; we must unteach these Doctrines, either that justifying Faith is an assurance of remission, and much lesse a full assurance; or that it is

affiance

affiance, much lesse a full affiance, trusting wholly to the promise for the performance of it to a mans selfe; which cannot be had, unlesse thou hast the like assurance that the promise doth belong to thee. For indeed that faith, by which we are justified before GOD, is neither assurance properly, nor affiance, for assurance is the second degree of Faith, by which we are not justified before GOD, but in the Court of our own Conscience; and affiance is a fruit and consequent of both. Aske then the party distressed this question. Doest thou believe, that the promise of the Gospell concerning remission and salvation doth belong to thee? If thou dost, then thou hast assurance, that Christ is thy Saviour, and that by him thou hast remission, and that by him thou shalt be saved. If he cannot affirme, that he believeth the promise to belong unto him, never go about to perswade him, that he trusteth to the performance of the promise unto himselfe. But aske him againe, dost thou truly believe, that Jesus the sonne of the blessed Virgin is the eternall sonne of GOD and Saviour of all that truly believe in him? If he say he doth so, tell him then

thou haſt the condition of the promiſe, therefore thou maiſt, and thou muſt undoubtedly conclude, that he is thy Saviour, and that thou ſhalt be ſaved by him. If he ſay, he doubteth, whether he doth truly believe, that Chriſt is the Saviour, becauſe many ſay they believe, who do not truly believe. Aske him again, doſt thou believe that in thy ſelfe and by nature thou art no better then a firebrand of hell, a vaſſall of ſinne and Sathan, ſubject to eternall death and damnation? To this no doubt he will ſay, Yes, ſay then it ſeemeth you believe the ſentence of the law concluding you under the curſe, but do you not alſo believe the Goſpell, that notwithſtanding the guilt of your own Conſcience accuſing, and the ſentence of the law condemning you, you ſhall be bleſſed, if you believe in Chriſt? This alſo, if he have any grace, he will confeſſe, as being the expreſſe Doctrine of the Goſpell, aske him then, is there any other meanes, whereby you may hope to be ſaved, but by Chriſt? He will ſay, he renounceth all other meanes, well then, you acknowledge (you may ſay) that in your ſelfe you are a wretched ſinner, but yet notwithſtanding by Chriſt you ſhall be happy, if you ſhall believe in him, tell me

then

then, have not you earnestly desired to come out of that damnable estate, wherein you were by nature, and to be partaker of that happinesse, purchased by CHRIST for all that believe in him? He will say he hath, and that he hath often expressed this his desire by hearty prayer. But you believing (may you say) and desiring those things, have you not also resolved to acknowledge and professe CHRIST to be the onely Saviour, and to rest upon him alone for salvation, renouncing all other meanes, and to acknowledge him to be your Lord, and therefore to obey him, and serve him, making conscience of all your wayes? All this have I done (will he say) and yet I have not assurance. But say I, if thou hast done all this, then thou hast a true justifying Faith, for to believe in Christ is to receive him: and thou hast received him, not onely in thy judgement by a firme and lively assent, but also in thy heart and will, by an earnest desire and setled purpose of applycation, by which thou hast received him to be thy Saviour. Hereupon I inferre, that thou hast the condition of the promise, and therefore that the promise doth belong

unto thee, and that thou believing truly, that Jesus is the Saviour of all that believe in him, he is thy Saviour, and therefore needest not, yea thou oughtest not to doubt of thy salvation, for by refusing to apply the promise to thy selfe, when thou hast the condition thereof, thou makest GOD a lyar. 1 John 5. 10. If thou wilt not believe me, yet believe the Apostle *Paul*, Rom. 10. 9, 10. *If thou shalt confesse with thy mouth*, the Lord Jesus, and shalt believe in thine heart, that GOD *raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousnesse, and with the mouth, confession is made to Salvation.* Believe St. *John*, whose first Epistle was written to this very purpose, that those who truly believe that Jesus Christ is the Saviour, might have assurance that he is their Saviour. 1 John 5. 13. For so he writeth in the same Chapter, vers. 1. *Whosoever believeth that Jesus is the Christ, is borne of GOD*, and vers. 5. *Whatsoever is borne of GOD overcommeth the world, and this is the victory that overcommeth the World, even our Faith, who is he that overcommeth the World, but he that believeth that JESUS is the sonne*

of

of GOD ? Believe our Saviour himself; For, if being asked with the Apostles what you thinke he is, thou shalt answer with St. *Peter*, *Thou art the* CHRIST *the sonne of the living* GOD, he will pronounce thee blessed. Matth. 16. 16. If for all this thou canst not gather assurance, know then, that the premises being granted, thou canst not but have assurance; unlesse thou wilt deny the conclusion, which cannot possibly be false, the premises being true.

But for thy better assurance, tell me, what you are to thinke of a man believing truly that Jesus is the Christ, yet in respect of his spirituall estate is so poore, that he is as it were a meere beggar, who having nothing of his owne, whereby he might hope to be saved, dependeth wholly upon the mercies of GOD, and merits of Christ? Even as beggers, who having nothing of their owne, depend upon the Almes of well-disposed people, what thinke you of him, who believing that Christ is the Saviour, is not yet assured, that he is freed from that damnable estate wherein he is by nature, but mourneth in the sense and acknowledgement of his wofull condition, desiring

to be freed from it? What thinke you of him, who truly believing that Jesus is the Christ, but not yet assured of his justification, doth therefore hunger and thirst after righteousnesse? Whatsoever you thinke of them, or whatsoever they be in their own sence, they are justified before GOD. And that I prove thus. Whosoever are blessed, are justified, and contrariwise, but all believers though they be beggers in Spirit, though they mourne, though they do but hunger and thirst after righteousnesse, are blessed by the testimony of our Saviour himselfe, Matth. 5.3,4. 6. Where directing his speech to them that believe, vers. 1, 2. Compared with Luke 6.23,21,22. He saith, *Blessed are* ὁ πτωχοὶ *the beggers in Spirit, blessed are they that mourne, blessed are they that hunger and thirst after righteousnesse.*

2. This assertion cannot stand with the orthodox doctrine of justification by faith. For that teacheth the justification of a sinner, or as the word signifyeth of an ungodly person before God, this justification is neither of an ungodly person, but of a man already justified before God, and also sanctified; neither is it before God, but in the court of conscience, that justification

is.

is an action of God, acquitting the sinner, and accepting of him as righteous by imputation of Christs righteousnesse: in this there is no such matter, in that we are taught, that by faith a sinner doth receive remission of sinnes, and that he is to believe to that end, that he may obtaine pardon. and to the same end is both to repent of his sinne, and to sue for pardon, by this doctrine are taught, that a man hath his sinnes actually forgiven; not onely before he believe or repent, or sue for pardon, but also before he commit them; there we are taught that a man is justified before God by faith; here that a man is justified before and without Faith; there we are taught, that faith doth justify, not as it is an habit or quality inherent, or as a part of inherent righteousnesse; but onely as the hand receiving Christ; who is our righteousnesse, and is therefore said to justify, because the object which it receiveth, doth justify. But according to this new doctrine, faith doth neither justify, as the hand to receive Christ unto justification, not in respect of the object, but as a part of the generall habite of grace infused, not justifying a sinner before God by apprehension of Christs righteousnesse, but assuring the

party already ſanctified and juſtified of his juſtification and ſalvation: in that we are taught, that we are juſtified by faith alone, but in this, we are juſtified, that is, aſſured of juſtification, not onely by faith, but by good workes, and all other meanes, by which we are to make our calling and election ſure.

The eighth error, that aſſent is not the act of juſtifying faith.

8. The eighth, that faith, as it is an aſſent, doth not juſtifie; the contrary whereof (ſpeaking of a true, lively and effectuall aſſent) I have fully, and (as I hope) ſufficiently proved. But let us examine his proofes, the firſt is this. *The Act of juſtifying faith is ſupernaturall,* Eph. 2. 8. *this aſſent to the truth of the Goſpell, concerning ſalvation by Chriſt, is not ſupernaturall. ergo.* I deny the aſſumption, and affirme, that the true, lively, and effectuall aſſent is ſupernaturall, and cannot be had without the helpe of the holy Ghoſt, as being a proper work of the holy Ghoſt, when he doth regenerate any of us, No man can ſay, that Ieſus is the Lord, (1 Cor. 12. 3.) but by the holy Ghoſt. And who knowes not, that it is the proper

per work of the holy Ghoſt in the miniſtery of the Goſpell, to open the hearts of the elect, as he did the heart of *Lydia.* (Act. 16.) to aſſent unto the word? To uſe arguments to perſwade the hearers to embrace the Goſpell, and to receive Chriſt, may be the worke of the Miniſter; but to perſwade the hearer thereunto, is the worke of the holy Ghoſt. Againe, that whereby we become the ſonnes of God, is not a work of nature, but of the regenerating ſpirit, by this lively aſſent we become the ſonnes of God. For, By this effectuall aſſent, as I have ſhewed, we receive CHRIST, But as many as received him, to them he gave this power to become *the ſonnes of God,* (Iohn. 1. 12. 13.) *even to them that believe on his name, which are begotten or borne not of blood, nor of the will of the fleſh, nor of the will of man, but of* GOD. Would you therefore know who is borne of GOD? *Whoſoever believeth that Ieſus is the Chriſt,* (Iohn. 5. 1.) *is borne of God.*

But the aſſumption he proveth thus: *Whatſoever the underſtanding by the onely light of nature judgeth to be honeſt and good, that the Will can deſire or will by the onely ſtrength of Nature, But by the onely light*

of nature the understanding judgeth that it is an honest thing to believe Gods authority revealing any thing unto us.

Therefore the will by the onely strength of nature may desire this act of believing; and so consequently there is no need of grace to move the Will to command the understanding.

If any man imagine, that this conclusion doth contradict mine assertion, affirming such an assent, as I have spoken of, to be faith, he must understand, that I speake not of a bare assent to whatsoever God revealeth unto us; but the assent must be thus qualified. First it must be a willing or voluntary assent. For the understanding whereof, we must know, that what soever the understanding conceiveth and judgeth to be true and good, that the will doth receive as true and good; for the will is *intellectus extensus*. And such is the naturall harmony betweene the understanding and the will that as the will followeth the judgment and resolution of the practicke understanding; so the will having received for true and good, that which the understanding hath so conceived, the minde or the reasonable soule doth both assent to it as true, and approve it

as

as good. So that the assent and approbation of the minde is an act both of the understanding and of the will. But how the will which naturally followeth the direction of the understanding, should (as he speaketh) command the understanding to assent or approve, I doe not conceive. But on the contrary, I suppose, that the minde many times doth assent, not onely without the command, but also without the consent of the will: as namely, when the understanding of a man or devill, doth know a thing to be true, but doth not conceive it to be good, but hurtfull and pernicious to himselfe. That there is a God who is the Iudge of the world, that this God is just, that he hath prepared hell for the wicked: the divells, and wicked men doe conceive and know to be true and because they cannot deny it, they doe acknowledge, and after a sort, assent unto it: but yet this truth they doe abhorre, and with horrour they doe believe it, Iam. 2. 19. The legion of devils did know our Saviour Christ, and confesse him to bee the Soane of God, but with horrour, fearing lest he came to torment them before their time, Mark 8. 29. So that the wicked, both men and Angels doe

doe many times believe that, which they doe not willingly assent unto, but abhorre, and wish it were otherwise. But the faith of Gods children is a willing assent.

Secondly, it is a true, lively and effectuall assent. For in Divinity we are said to believe; and by Faith to know no more then we believe effectually, and know by a lively faith. Now where there is a true, lively, and effectuall faith, it worketh a disposition in us answerable to that which we believe and know. The wicked doe believe after a sort, that there is a God, that he is just, and good, that he is infinite in essence, power and wisdome, &c. that IESUS the Sonne of the blessed Virgin, is the Saviour of the world, &c. Yet none of all this doe they truely and effectuall believe. For if they did believe inded; that there is a GOD, they would not deny him in their deeds, behaveing themselves as if there were no God. If they did truly believe that he is good, yea goodnesse it selfe, they would love him; if just, they would feare him; if omnipresent, they would walke before him; if omnipotent or all-sufficient, they would either trust in him, or feare him, if omniscient, they would not play the

the hypocrites before him. If they did truly believe, that IESUS is the Saviour, they would desire to be made partakers of his merits, they would be carefull to apply them to themselves, they would rest upon him for salvation, they would obey and serve him as their Lord, But he that saith he knoweth him, that is, believeth in him, and hath no desire nor care to keepe his commandements, (John 2. 1.) *he is a lyar* (saith Sant *John*) *and there is no truth in him.* That faith therefore, which is not lively and effectuall, but *a dead faith*, as Saint *James* calleth it, (Jam. 2.10.) is no more to be accompted a true faith, then the carcase or counterfeit of a man is a true man.

3. The formall object of this assent, as it justifieth, is not every truth reavled of God (though it believeth whatsoever God hath revealed in his word) but that onely which καθ' ἐξοχὴν is called *truth of God*, (John 5.33.18 37. 1 Tim 2.4.) that is, the Gospell, which is the truth of GOD in CHRIST, or his truth concerning salvation by CHRIST. Now to give a willing, lively, and effectuall assent to his truth, farre exceedeth the strength of corrupted nature. John.6.44. Matt.16. 16.17. These

These things thus premised, I come to his argumentation, and first to the proposition, which if it were universally true, as it is propounded (*whatsoever the understanding by the onely light of Nature judgeth to be honest; that the will can desire by the onely strength of Nature*) then might I as lawfully assume, and conclude thus, to the great comfort of the *Pelagians* and *Arminians*, (whom in divers other points he doth worthily,) But by the onely light of nature the understanding judgeth it to be an honest and a good thing to believe in God and to obey him, to believe in him, I say, not onely as true in his word, but also as faithfull in his promises; and consequently to trust in him, for the performance thereof; likewise to obey God commanding us any duety, as namely to turne unto him by unfained repentance, and to lay holde upon CHRIST by a true faith; therefore by the onely strength of nature, the will may desire or will any of these acts, namely to turne unto God by unfained repentance, to lay hold upon CHRIST by a true faith to trust unto God for the performance of his promises to us, which in his conceipt

is

is the very act of Faith, as it justifieth.

I come to the assumption: where, I confesse, in a confused generality, the understanding, by the onely light of nature, judgeth it an honest and good thing to believe what God revealeth indefinitely, but when you come to the particular object of justifying Faith, viz. that JESUS CHRIST is the Sonne of GOD, and Saviour of all that believe in him; this either they will deny to be revealed by GOD; as to the Jewes the preaching of CHRIST crucified was a *stumbling block*. (1 Cor. 1. 23.) and to the Greekes *foolishnesse*: or if they doe give a kinde of assent unto it, yet they neither doe or can believe it by a lively and effectuall assent.

His second reason. *That is no act of justifying faith which is found in devils, hereticks, hypocrites and reprobates.*

But this assent to divine revelations; because of GODS authority, is to be found in devils, hereticks, hypocrites, and reprobates.

Therefore this assent is no act of justifying faith.

Answ. The proposition is not universally

ſally true ; for ſo much of faith as is found in the wicked, either men or Angels, is common to them with the faithfull and elect, and without it there can be no faith. If therefore juſtifying Faith doe aſſent to divine revelations, becauſe of GODS authority, and there can be no juſtifying faith without this aſſent; then it followeth, that to aſſent is an act of juſtifying Faith.

But I anſwer to the aſſumption, that this aſſent (meaning a willing, lively, and effectuall aſſent to the truth of GOD in Chriſt) is not to be found in divels whoſe aſſent is not ſo much as willing, but with horrour, even to that which they abhor, as himſelfe confeſſeth; not in hereticks, who, as they are hereticks, diſſent from the truth. For though that aſſertion of the Papiſts, that any one act of infidelity bereaveth a man of faith, be wicked and deſperate ; yet this is true, that howſoever the proper object of faith, as it juſtifieth, is Chriſt: notwithſtanding by the ſame faith by the which we are juſtified, we believe, not onely all other articles of the Chriſtian faith, but alſo whatſoever GOD hath revealed in his word: and whoſoever doth refuſe to believe what-

whatsoever GOD hath revealed in his word, he hath not a true faith. Nor in hypocrites and reprobates, whose seeming faith is neither lively, nor true, but dead and counterfeit, not *formata*, but *informis*. Indeed this distinction of faith, that it is *formata* or *informis*, according to the meaning of the schoole-men and Papists is to be rejected, and that in two respects, first, because they propound it as a distinction of a true justifying faith, when as it is not possible, that that faith which wanteth his forme, and which is dead, and therefore hath not his true being, should justifie: neither is it possible, that that Faith should be ἐνεργουμένη that is, effectuall, by an active efficacy, as namely to justifie, which is called *actus secundus*, which hath not the formall, ἐνεργὸν which is called *actus primus*. Secondly, because the Papists in this distinction imply, that Charity is the forme of faith, and as it were the soule thereof, which they seeme to ground on *James* 2. 26. For how can one habit be the forme of another, especially such an habite, as is the fruit and consequent of the other? For Charity which is the end of the law, (1 Tim. 1. 5.) proceedeth from faith unfayned.

fayned. For when wee are by faith perſwaded of GODS love towards us in Chriſt then are we moved to love GOD, and our neighbour for GODS ſake, and the more we are aſſured of GODS love, the more is our heart inflamed with fervent love towards GOD, as I have ſhewed. And if the habit of Charity cannot be the forme of faith, then much leſſe can good works, which are the outward fruits both of Faith and Charity; or as the Apoſtle ſpeaketh of faith *quæ operatur per charitatem*, which worketh by love, Gal. 5. 6.

Neither doth the Apoſtle St. *James* compare workes to the ſoule, but to the breath, as the word πνευμα (which is derived from πνεω ſignifying to breath) doth properly ſignify, and ſo is uſed in many places, where it is called the Spirit of the mouth, and the Spirit of the noſtrils, ſo that the meaning of St. *James* is, as the body without the breath is dead, even ſo Faith without good workes (which are as it were the breathing of a lively Faith) is dead. Not that ever it lived, but becauſe it is without life; as many things are ſaid

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to be blind which never saw, and dumb which never spake.

But howsoever this distinction in the Popish sence is to be rejected: yet it cannot be denyed, but that as knowledge is either literall. which is an idle knowledge swimming in the braine, but not working on the heart and Conscience; or Spirituall, which is a powerfull and operative knowledge: so faith, is either a true lively and effectuall, or else a counterfeit and a dead Faith, which some call a bare historicall Faith, answerable to the literall knowledge. The former is called by the Apostle πίστις ἀυτοκρίτος in divers places, and Gal.5.6. It is said to bee ἐνεργουμένη *efficax*, effectuall (as that prayer which availeth much, is called ἐνεργουμένη Jam. 5. 16.) or effectually working, or active, having in it *duplicem* ἐνεργειαν a double act, both the first and the second, the first, which is as it were the form, wherby it truly is, and in respect whereof it may be called *formata*, which as *Solomon* speaketh of other graces, (Pro.3.21.) *Tushijah*, the very essence and entity, the soundnesse and integrity of it, in respect whereof it is called ἀνυπο-

κρίτος

χρισις and this is the inward ἐνέργεια whereby it liveth and is effectuall, having efficacy in it selfe. The other, which is *actus secundus*, whereby, it is lively, active, and effectuall, in bringing forth the acts and operations or the fruits and effects of Faith. In respect of the former, it is said to have root; whereby I understand that apprehensive and attractive power of Faith in apprehending and receiving Christ; in respect of the latter, it is said to be fruitfull and working by love; the latter, which is not unfained, is counterfeit, having neither roote, Luke 8.13. Nor fruit, and therefore is, as St *James* saith, *dead.* (Jam 2.20.26.) Now as the counterfeit of a man is not truely a man, though called by his name; so this counterfeit and dead Faith, which is the faith of hypocrites (though it have a name of faith) is not faith ὄντως indeed and truely, but *æquivocè*; and being not a true faith; is not Faith, for *ens & verum convertuntur*, and in this sence it may well be called *informis.*

That faith therefore which is common to devils, to hereticks, to hypocrites. and reprobates, is not true, but counterfeit;

feit; not lively, but dead; not *formata*, but *informis*.

And thus have I defended that neceſſary, and as I am perſwaded moſt comfortable truth, which I delivered in the Diſcourſe concerning the certainty of Salvation.

FINIS.